NYPL RESEARCH LIBRARIES
3 3433 06827608 2

Questions
ZICY

QUESTIONS

ON THE

Sunday Evening Lessons,

IN THE

CHURCH SERVICE.

BY A LAYMAN,

OF THE DIOCESE OF CONNECTICUT.

CONTAINING QUESTIONS ON THE FIRST LESSONS OF THE EVENING SERVICE, FROM WHITSUNDAY TO ADVENT.

NEW YORK:

General Protestant Episcopal S. School Union, and

Church Book Society,

762 BROADWAY.

1857.

917996

Entered according to Act of Congress, in the year 1856,

By the General Protestant Episcopal Sunday School Union, and Church Book Society,

In the Clerk's Office of the District Court of the United States for the Southern District of New York.

MIDDLETOWN, *Nov.* 18th, 1856.

I HAVE examined the series of "QUESTIONS" prepared by "a Layman of the Diocese of Connecticut," and do hereby recommend the same for all the Sunday Schools in the Diocese of Connecticut. I shall be glad to know that they are universally adopted in the Diocese.

JOHN WILLIAMS,
Assistant Bishop of Connecticut.

PREFATORY NOTE.

This little work is written, to remedy a want often experienced by the Author, and expressed to him by others, of a series of questions on the Evening Lessons in our Church Service.

While questions by different authors upon the Collects, Epistles, and Gospels, with Jackson's upon the Morning Lessons, furnish all that is needed upon those parts of the service, the Evening Lessons, which certainly may be studied with equal profit and instruction, seem for some reason to have been passed by.

The First Series includes the *First Evening Lessons*, with *Introductory Questions*, "designed to secure a knowledge of the principal subjects presented by the Church throughout the Christian year, and of its seasons and of their meaning."

In preparing them, various authors have been consulted and freely used, and many of the questions relating to the Christian seasons are copied from Jackson and Burgess.

The Second Series, will be devoted entirely to the illustration of the *Second Lessons* in the Evening Service, but, if thought desirable, the teacher may require the class to use the *Introductory Questions* of this volume in connection with the second volume.

The Lessons for *Christmas-Day*, *Circumcision*, *Epiphany*, *etc.*, may be omitted when such days do not happen on Sunday.

It is universally admitted that the Holy Scriptures are best understood by a comparison of one portion with another. Hence, copious references to parallel passages of the Sacred Text have been made, but not with the view that the same should in all cases be committed to memory. Nor should the teacher permit scholars simply to read the reference from the Bible, as an answer, without any explanation, but rather, require them by previous study of the passage, to become so familiar with its meaning, as to be able to frame an answer to the question in their own language.

That the blessing of God, may attend this effort to extend the knowledge of His truth is the prayer of

THE AUTHOR.

New Haven, *May*, 1856.

Questions

ON THE

SUNDAY EVENING LESSONS

IN THE CHURCH SERVICE.

SERIES I.—FIRST LESSONS.

The First Sunday in Advent.

[The weeks of Advent were appointed by the Church as a solemn time of preparation for the great Feast of the Nativity.

Advent is from a Latin word meaning to *come to.* Our ecclesiastical year commences with Advent, because with this season the Church begins to commemorate the various incidents in the history of our Saviour.

The Roman ritualists would have the celebration of this holy season to be apostolical, and that it was instituted by St. Peter. But the precise time of its institution is not so easily to be determined: though it certainly had its beginning before the year 450, because Maximus Taurinensis, who lived about that time, wrote a homily upon it.]—*Wheatly.*

1. When does the ecclesiastical year commence?

2. Why is it proper that it should now commence?

3. What do you mean by Advent Sunday?

4. How many Sundays are there in Advent?

5. By what rule do you find the time of the first or Advent Sunday?

[See Table immediately following the Table of Daily Lessons.]

6. What is the design of the Church in appointing the Advent Season? [See Collect for to-day.]

7. How long has this Season of Advent been observed by the Church?

8. When is St. Andrew's Day?

9. How many comings of Christ are mentioned?

10. From *what part* of the Scriptures is the *First Lesson* always taken?

11. From *what part* is the *Second Lesson* always taken?

12. Where is the *First Lesson* for this Evening's Service?

13. Who was Isaiah?

14. What were *prophets* originally called?

15. Why were they so called? 1 Samuel ix. 9.

16. How many years before the coming of Christ did Isaiah prophesy?

17. When was he first called to the prophetical office?

18. How long did he exercise the prophetical office?

[If he lived to the reign of Manasseh, about 60 years. But the tradition of the Jews, that he was put to death by Manasseh, is very uncertain; and one of their principal Rabbins seems rather to think that he died before Hezekiah. It is, however, certain that he lived at least to the 15th or 16th year of Hezekiah, which would make the time about 48 years.]—Bishop Lowth.

19. What is Isaiah sometimes styled?

[The name *Isaiah* means "salvation of Jehovah," and so pre-eminently is this the leading subject of his book, that he has been called the *Evangelical Prophet*.]

20. Where have we an account of the several kings in whose reign he prophesied? 2 Kings, Chap. xv. and xvi.

21. With whom was he contemporary? Hosea i. 1; Micah i. 1; Amos i. 1.

22. Besides his prophecy, what *History* did he write? 2 Chron. xxvi. 22.

23. What do the first five verses of this Chapter foretell?

24. In what other prophet do you find a similar passage? Micah iv. 1–4.

25. What time is meant by, "in the last days?" verse 2; compare Joel ii. 28, with Acts ii. 17; and Micah iv. 1, with Heb. i. 1, 2; 1 Pet. i. 20.

26. What place is meant by the Mountain of the Lord's house? Ezekiel xx. 40; Zech. viii. 3; and what is the *figurative* meaning? Heb. xii. 22, 23; Gal. iv. 26.

27. At what three solemn feasts were the Jews required to appear before the Lord, and what promise was given to those who should thus obey God's command? Exodus xxxiv. 22–24.

28. How are we required to enter the courts of the Lord's House, and even the very gates thereof? Psalm c. 4.

29. Is it not the duty of all who are entering into covenant with God, to bring as many as they can along with them?

30. When was the prophecy "Out of Zion shall go forth the law" fulfilled? verse 3, Luke xxiv. 47; Acts i. 8.

31. When will the times mentioned in the fourth verse come to pass?

[Note.—The 6th verse is more easily understood by translating—*therefore*, by "verily" or "for this reason."

32. Why did God forsake His people Israel? verses 6–9.

33. Their land is also full of horses, etc., verse 7; Where is this especially forbidden? Deut. xvii. 16, 17.

34. What was the reason of this prohibition?

35. Who first disregarded it? 2 Sam. viii. 4; 1 Kings x. 26.

36. Is the possession of wealth in itself sinful? verse 7.

37. How is idolatry an insult to God? verse 8.

38. How is it a degradation to man?

39. To whom is the tenth verse addressed?

40. What judgments are predicted by the rest of the chapter, from the tenth verse?

41. When did the predictions in the nineteenth verse specially come to pass? Luke xxiii. 30; Revelation vi. 16.

42. Who are figured by the natural objects verses 13–16?

43. What are meant by *ships of Tarshish?* verse 16.

["Great and strong ships of burden for long voyages, so such are now called 'India ships.'"]

44. Where was Tarshish?

[The learned seem now to be perfectly well agreed that Tarshish is Tartessus, a city of Spain, at the mouth of the river Bætis. It is celebrated in Scripture for the trade which Solomon carried on thither, in conjunction with the Tyrians.]—*Bishop Lowth.*

45. When did the Jews finally abandon idolatry? verse 18.

46. Why should we not trust in man? Jeremiah xvii. 5; Ps. cxlvi. 3, 4.

47. Of what commandment is such trust a breach?

48. What is the only refuge for sinners?

The Second Sunday in Advent.

1. What Advent of Christ do we now expect?

2. For what purposes shall He come? 1st—John v. 28, 29; 2d—Acts xvii. 31; 3d—1 Pet. v. 4; 4th—Matt. xxv. 41.

3. Where is the *First Lesson* for this evening's service?

[From the xiii. Chap. to the xxiii., inclusive, the fate of Babylon, the Philistines, Moab, Damascus, Egypt, Tyre, is denounced. In this chapter the Prophet declares the judgments impending on the people of God themselves, for their wickedness and apostacy. Concerning the particular subject of the chapter, interpreters are not at all agreed. Some refer it to the desolation caused by the invasion of Shalmaneser; others to the invasion of Nebuchadnezzar; and others to the destruction of the city and nation by the Romans. Perhaps it may have a view to all these three great desolations, especially the last, to which some parts of it are more particularly applicable.]—*Bishop Lowth.*

4. What is the subject of this chapter?

5. To what desolation does it probably refer?

6. What land is meant by *the earth?* verse 1. Jer. iv. 3, 7.

7. When did the Lord *make the earth empty and scatter abroad the inhabitants?* 2 Kings, xviii. 9–11, xxv.

8. How extensive does the prophet predict this desolation should be? verses 2, 3. Ezek. vii. 12, 13.

9. When and by whose mouth had the *Lord spoken this word?* Lev. xxvi. 30–35.

10. How was the land defiled? verse 5. Num. xxxv. 33; Ps. cvi 38.

11. How had the Jews *transgressed the laws?* 2 Kings xvii. 7–18; Ezek. xx. 13.

12. How did they *change the ordinance?* Matt. xv. 1–9.

13. Are Christians ever guilty of this offence?

14. What is meant by the everlasting covenant? Ex. xxiv. 7, 8; Heb. xiii. 20.

15. How did they break this covenant? Isaiah liii. 3–7; Matt. xxvi. 65–68.

16. When did God first make a covenant with man? Gen. ix. 8–18.

17. May we not be guilty in like manner? Heb. vi. 6.

18. What city is meant? verses 10, 12. Isaiah i. 1.

19. If Jerusalem was referred to, when was the prediction accomplished? Luke xix. 43, 44.

20. Who remained as the gleaning after the Babylonish captivity? verse 13. Jer. xliv. 28; Ezek. ix. 4–6.

21. Who in the Roman conquest? Mark xiii. 20; Acts ii. 5.

22. What is meant by *isles of the sea?*

[The Jews call all those places islands that lie upon the sea coast, especially upon the Mediterranean, with which they were best acquainted.]

23. How was the destruction of Jerusalem and the dispersion of the Jews conducive to the establishment of Christianity?

[The Jews, after their dispersion, were to be found in great numbers in most of the principal cities of Egypt, Asia Minor, the islands and the coasts of Greece. Alexandria was in a great measure peopled by them. They had synagogues for their worship in many places, and were greatly instrumental in propagating the knowledge of the true God among these heathen nations, and preparing them for the reception of Christianity.]—*Bishop Lowth.*

24. What does the first clause of verse 16 seem to intimate? Isaiah lxv. 1.

25. Whom does the prophet personate in the latter clause, and what is the contrast? Is. lxv. 1, 14.

26. How do the sixteenth and seventeenth verses illustrate the afflictions of the Jews? Amos v. 19; Ezek. vi. 12.

27. To what is allusion made in the last clause of the eighteenth verse? Gen. vii. 11.

28. When was this prediction fulfilled?

29. When did our Lord predict the same judgment? Matt. xxiv. 29–31; Luke xxi. 11.

30. Who are meant by *the host of the high ones that are on high?*

31. When shall *the moon be confounded and the sun ashamed?* Is. lx. 19; Rev. xxi. 23.

32. What *period* is described in the last verse?

33. Who are meant by *his ancients?*

Third Sunday in Advent.

1. Where is the *First Lesson* for this evening's service?

2. What is intended by *the crown of pride?*

3. Where was Samaria situated, and by whom built? 1 Kings xvi. 23, 24.

[Sebaste, the ancient Samaria, beautifully situated on the top of a round hill, and surrounded immediately with a rich valley, and a circle of other hills beyond it, suggested the idea of a chaplet, or wreath of flowers, worn upon their heads on occasions of festivity; expressed by *the proud crown* and *the fading flower of the drunkards.* The verse reads literally, Wo to the proud crown of the drunkards of Ephraim, and to the fading flower of their glorious beauty, to those, that are at the head of the rich valley, that are stupefied with wine.]—*Bishop Lowth.*

4. What is the *modern name* of the city?

5. What was the origin of the *Samaritans?* 2 Kings xvii. 24–30.

6. What was their belief?

7. Why did they claim that the *Temple* should be erected on Mount Gerizim? Deut. xi. 29; John iv. 20, 21.

8. Why are the *Israelites or Ten Tribes* called *Ephraim?* Is. vii. 17; Hos. v. 3–5.

[Ephraim is commonly taken in the prophets for the whole kingdom of Israel, that being the head of the ten tribes, both for its numbers and because Jeroboam had placed the

seat of his kingdom there, (1 Kings xii., 25,) and afterwards Omri at Samaria, which continued to be the residence of the kings of Israel.]

9. What was their *capital?* Is. vii. 9.

10. At *what time* and on *what occasion* was the kingdom divided? 1 Kings xii.

11. *What tribes* remained with Rehoboam?

12. Why, then, was his kingdom called *Judah?* 1 Kings xi. 36; Gen. xlix. 8, 10.

13. Did members of other tribes join him? 2 Chron. xi. 13; xv. 9; xxx. 11.

14. When did their *glorious beauty become as a fading flower?* verse 1. 2 Kings xvii. 3–6.

15. Who is intended by the *mighty and strong one?* verse 2.

16. How is it proper to say of a Heathen Prince *the Lord hath him?* Is. x. 5, 6; Prov. xxi. 1.

17. Does not the Lord overrule *all* events to His purposes?

18. What is the especial force of the expression, *with the hand?*

19. Who are intended by the residue of His people? verse 5. 2 Kings xvii. 18.

20. With what is the *crown of glory and diadem of beauty* contrasted? verse 1.

21. What king is referred to as *him that sitteth in judgment?* verse 6. 2 Chron. xxix. 1.

22. Were the two remaining tribes also guilty of the sin of intemperance? verses 7, 8.

23. What injunction was laid upon the priests in the use of wine? Lev. x. 9.

24. Wherein consists the sin of drunkenness?

25. By whom are the words, ninth and tenth verses, supposed to be spoken, and in what spirit?

26. Who is the speaker in the eleventh verse, and what is signified by it? Deut. xxviii. 49; Jer. v. 15; 1 Cor. xiv. 21.

27. What source of rest and refreshment had the people rejected? verse 12. Jer. vi. 16.

28. Whence is the only true rest and comfort to those who are weary and in trouble for sin? Matt. xi. 28; Ps. xlvi. 1.

29. What is intended by repeating the words of the tenth verse? verse 13.

[Bishop Lowth translates thus, "Therefore shall the word of Jehovah be indeed, etc.," referring to the mode in which God said He would instruct them in a foreign land.]

30. To whom is the *word of the Lord a stone of stumbling?* 1 Pet. ii. 8.

31. What greatly aggravated the punishment of the Jews? Is. i. 2.

32. How may we take warning from this? Luke xii. 48.

33. What is meant by a *covenant with death?* verse 15. Hos. ii. 18.

34. Are we to suppose that the rulers spoke thus, or that their conduct was *as if* they had said it?

35. What is meant by Zion? verse 16.

36. Who is the *precious corner stone?* 1 Pet. ii. 6; Eph. ii. 20.

37. When does Christ apply the same figure to Himself? Matt. xxi. 42.

38. For whose encouragement is this promise given?

39. What is meant by shall not *make haste?* verse 16. Rom. ix. 33; 1 Pet. ii. 6.

40. What is denoted by the line and the plummet? verse 17.

[The twentieth verse is a proverbial saying, the meaning of which is, that they will find all means of defence and protection insufficient to secure them and cover them from the evils coming upon them.]—*Bishop Lowth.*

41. What should sinners learn from this?

42. What events in the previous history of the Jews, are meant by Mount Perazim and the valley of Gibeon? verse 21. 2 Sam. v. 20, 21; 1 Chron. xiv. 11, 16.

43. In what sense is the Lord's work called a *strange work?*

44. What is the meaning of consumption, determined upon the whole earth? verse 22. Rom. ix. 27, 28.

[The literal translation of the sentence is: "For a full and decisive decree have I heard from the Lord Jehovah God of hosts, on the whole land."]

The Fourth Sunday in Advent.

1. At what time in this month are the *Ember Days?*

[See the Prayer Book, Table of Fasts.]

2. For what are these days set apart?

[For the consecrating to God the four seasons of the year, and for the imploring his blessing by fasting and prayer, upon the ordinations performed in the Church at those times; in conformity to the practice of the Apostles, who, when they separated persons for the work of the ministry, prayed and fasted before they laid on their hands. The term is supposed to be derived from a Saxon word, importing a *circuit* or *course;* so that these fasts being not occasional, but returning every year in certain courses, may properly be said to be *Ember Days*, i. e., *fasts in course.*]—*Wheatly.*

3. From what is the term supposed to be derived, and why are these days called *Ember Days?*

4. What are the stated times of ordination, according to the 20th canon of the Church?

[Agreeably to the practice of the primitive Church, the *stated times* of ordination shall be on the *Sundays following the Ember Week.*

The reason of these *stated times* of ordinations are these:

First, that as all men's souls are concerned in the obtaining a fit clergy, so all may join in fasting and prayer, for a blessing upon it.

Secondly, that both *bishops* and *candidates*, knowing the time, may prepare themselves for this great work.

Lastly, that the people, knowing the time, may, if they please, be present either to *approve* the choice made by the bishop, or to *object* against those whom they may know to be unworthy; which primitive privilege is still reserved to the people in this well constituted Church.]

5. What is the *first reason* in relation to *fasting*, etc., that is assigned for these *stated times* of ordination?

6. What is the second reason, in relation to the people?

7. What is the *third reason*, in relation to the *people?*

8. *Where do you find the prayer* appointed to be offered during the week for those who are to be admitted into holy orders?

9. Since the times of the Apostles, *what orders of ministers* have there been in the Christian Church?

[See the preface to the Ordinal.]

10. What is *requisite* before a man can execute any of them?

11. *What age* is required for a *deacon*, for a *priest*, and for a *bishop?*

Answer. For a deacon, 21; for a priest, 24, and for a bishop, 30. [See 8th canon.]

12. *How long* is a deacon required to use that office well, (1 Tim. iii. 13,) before he can be *ordained priest?* [See 8th canon.]

13. Where is the *First Lesson* for this Evening's Service?

14. With what prediction does the last chapter close?

15. When was it strikingly fulfilled? Is. xxxvii. 36–38.

16. What King is referred to? verse 1.

17. Who had been his predecessor? 2 Chron. xxviii. 27.

18. What was the character of his reign?

19. Did the acts of Hezekiah correspond with the description here given?

20. Who are meant by *Princes?* verse 1.

21. May there not be also a *typical reference to Christ our righteous King*, and to His true disciples exercising authority under Him in Church, or State? Jer. xxiii. 5, 6. Heb. 1. 8. Hosea iii. 5.

22. What local circumstance gave peculiar force to these similes? verse 2.

23. How are they applicable to the deeds of Hezekiah? 2 Chron. xxxii. 1–8.

24. What *man* may also be refered to? verse 2. 1 Tim. ii. 5.

25. How is He a *hiding place and covert?* 2 Sam. xxii. 3; Ps. xxxii. 7; Matt. vii. 24–27.

26. How is He like *rivers of water?* John iv. 14. vii. 37. Rev. vii. 17.

27. How like the *shadow of a great rock?*

28. What is the meaning of the 3d verse?

29. How did Hezekiah produce these effects? 2 Chron. xxix. 3–12; xxx. 22.

30. Does not this promise chiefly relate to the Gospel times? Compare verse 3, with Is. xxix. 18; xxxv. 5; and Matt. xi. 4, 5.

31. How has the Gospel caused *the heart to understand?* Luke xxiv. 45; 1 John v. 20.

32. How has it made the *tongue to speak?* Acts ii. 4–12.

33. Is *liberality* a Christian virtue? verse 5. Acts xx. 35; 2 Cor. ix. 6, 7.

[The general design of this portion of the prophecy (vs. 9–14) is to show the desolation that would come upon the land of Judea, in consequence of the invasion of Sennacherib.]

34. Why is the *failure of the vintage* so often used as a sign of *distress?* verse 10.

35. How long was the land desolate? 2 Chron. xxxvi. 21.

36. What is the present condition of Judah, and how long has it been in this state?

37. What is implied by the Spirit being *poured* out? verse 15.

38. When was this prediction in a measure fulfilled?

[When the Israelites returned from captivity and the Assyrians and other enemies of the Church were humbled.]

39. When did a more abundant pouring out of the spirit occur? Act. ii.

40. To what more remarkable effusion of the same spirit does Isaiah allude? Hab. ii. 14. Rev. xi. 15.

41. What will be the effect of this event on the Church? verse 16.

42. What blessings will God's people then enjoy? verses 17, 18.

43. What will be the fate of their foes? verse 19. Ps. ci. 8; 2 Thes. i. 9.

44. What custom is alluded to in the 20th verse?

45. Whom do you understand the prophet to mean by those *who sow beside all waters?* Acts xvi. 17; Matt. xiii. 3.

46. What is our duty in regard to such? Matt. ix. 38; Heb. vi. 10; 1 Cor. ix. 6.

The Nativity, or Christmas-Day

[This Festival of our Saviour's Nativity seems to have originated in the first, or at least, in very early times of Christianity. It is mentioned by Theophilus, Bishop of Cæsarea, in the second century.

Diocletian, Roman Emperor, A. D. 300, burnt a church at Nicomedia which was full of Christians, assembled to keep this festival.

Gregory Nyssen calls it the festival of festivals, and *St. Chrysostom* says, *among us Christians the Nativity of Christ is the chiefest festival.*

It is not positively certain that the 25th of December is the true anniversary of CHRIST'S birth. It is not possible to determine the question now; it is, however, of real importance that a particular day be set apart for celebrating,

with proper gratitude and devotion, the blessed event of the Saviour's nativity, and since the year 500 the twenty-fifth of December has been observed in the Christian Church.

When Christmas does not fall on Sunday, this lesson may be omitted.]

1. What days are called Festivals?

2. What do we commemorate on this day?

3. When did this festival originate?

4. How do we know that it was observed in the early ages of the Church?

5. What is a matter of real importance in regard to the particular day of CHRIST's birth?

6. Since what time has the observance of the 25th of December been uniform in the Christian Church?

7. What passage in the Old Testament is supposed to sanction the practice of decorating the Church with evergreens on Christmas Day?

[The ancients expected our Saviour was to be born at the winter solstice, and that the great advent was to happen when evergreens flourish—and the prophet Isaiah says, "*The glory of Lebanon* (the cedar) *shall come unto thee, the fir tree, the pine tree, and the box tree together, to beautify the place of my sanctuary.*" Isa. lx. 13; see also John xii. 12, 13.]

8. What do we signify by this practice?

9. Where is the *First Lesson* for this evening's service?

10. In the reign of what king of Judah was this prophecy delivered? verse 1.

11. What was his character as compared with that of his father?

12. What punishment was inflicted upon him for his idolatry? 2 Chron. xxviii. 5, 6.

13. What kings were confederated against Jerusalem? verse 2.

14. Who is meant by Ephraim?

15. What did God assure Ahaz should be the result of their invasion? verses 7, 8.

16. To induce him to put confidence in God's promise, what is he commanded to ask? verse 10.

17. What is meant by a sign? Isa. xxxviii. 7, 8.

[A miracle wrought for the confirmation of some message or promise delivered from God; this was usually wrought presently, but sometimes a thing future, where the event is remarkable, is proposed for a sign, as here.]—*Lowth.*

18. What was the character of the Jews in this respect in the time of our Saviour? Matt. xvi. 1.

19. How did Ahaz receive this gracious offer? verse 12.

20. What law did he quote in his reply? Deut. vi. 16.

21. What is it to tempt God?

22. Was he tempting God in doing what He had invited him to do?

23. What was the true reason of his refusal to ask a sign? 2 Kings xvi. 7, 8.

24. To whom does the prophet next address his discourse, and how does he reprove them? verse 13.

25. How are men said to weary God? Isa. xliii. 24; Mal. ii. 17.

26. What sign, though unasked, would the Lord give them? verse 14.

27. What is the meaning of Immanuel?

28. To whom does the prophecy doubtless refer? Matt. i. 22, 23.

29. Why could it not refer to Hezekiah, son of Ahaz?

30. Though of extraordinary birth, how should this child be nourished? verse 15.

31. What state of the land is denoted by the words *butter and honey?*

32. What is the meaning conveyed by verse 16?

[Vitringa thus explains it, "Within that space of time allotted for this child (whose birth is foretold, verse 14) to grow up out of the state of childhood, 'the land shall be be forsaken of both her kings.'"]

The First Sunday after Christmas.

1. Where is the *First Lesson* for this evening's service?

[This, and subsequent chapters, is a striking example of the mystical allegory, or double sense, as it is commonly called, of prophecy, where the return of the Jews from the captivity of Babylon is the first, though not the principal thing in the Prophet's view; while this redemption from Babylon is at the same time employed as an image to shadow out a redemption of an infinitely higher and more

important nature. This evangelical sense of the prophecy is very apparent upon the authority of John the Baptist, and of our blessed Saviour himself, as recorded by all the Evangelists.]

2. About what time was this prophecy written?

3. To whom are the two first verses of this chapter addressed?

4. What consolation are the prophets exhorted to give? verse 2.

5. If the words are applied to the Gospel times whom does the prophet mean by *my people?* Luke ii. 25, 38.

6. How long were the Jews captive in Babylon?

7. What is meant by *double for all her sins?* verse 2.

[Bishop Lowth translates thus: "That she shall receive at the hand of Jehovah (blessings) double to the punishment of all her sins." Compare Isa. lxi. 7; Job xlii. 10; Zech. ix. 12. As referring to the Gospel times, true penitents have indeed, received of the Lord's hand double for all their sins; for his satisfaction was of such an infinite value, that it was more than double to the demerits of sin; for God spared not his own Son.]

8. What is primarily intended by verses 3 and 4?

9. What more important event is also predicted?

10. What *Eastern custom* is referred to? verses 3, 4.

11. What was the nature of the country that separated Babylon from Judea?

12. How did John the Baptist prepare the way of the Lord? Matt. iii. 2–5.

13. Where was John the Baptist born?

14. Where did he pass the early years of his life? Luke i. 80.

15. What was the condition of the Jewish church at the time John was sent to announce the coming of the Messiah?

16. How did the Lord *reveal his glory* to the captive Jews? verse 5.

17. How was it more illustriously revealed in later days?

18. What is the meaning of "all flesh shall see it together?" Luke iii. 6.

19. What is meant by *the voice?* verse 6.

20. What *instruction* is intended in verses 6–8?

21. What passage in the New Testament, probably quoted from Isaiah, tends to prove that reference is here made to the Messiah? 1 Pet. i. 24, 25.

22. What is the *marginal reading* of the first part of verse 9?

23. As applied to the Jews in exile, how did God *come with strong hand?* verse 10.

24. How do you apply it to the times of the Messiah?

25. In what manner will God reward His faithful people? Rev. xxii. 12.

26. How will He punish the wicked? Matt. xvi. 27.

27. Who is the *good Shepherd?* verse 11. John x. 11.

28. How did our Saviour testify His care for the young and feeble ones of His flock? John x. 27, 28; xxi. 15–17.

[NOTE.—The following extract from "Anderson's Tour through Greece," beautifully illustrates the eleventh verse:

"One of the great delights in travelling through a pastoral country, is to see and feel the force of the beautiful imagery in the Scriptures, borrowed from pastoral life. All day long the shepherd attends his flock, leading them into 'green pastures,' near fountains of water, and chooses a convenient place for them to 'rest at noon.' At night he drives them near his tent, and, if there is danger, encloses them in the fold. They know his voice and follow him. When travelling he tenderly watches over them, *and carries such as are exhausted in his arms.* Such a shepherd is the Lord Jesus Christ."]

29. What is designed to be taught by verses 12–26?

30. What is the meaning of verse 16?

31. Can our *praises* adequately express the majesty and glory of God?

32. What folly is reproved? verses 19, 20.

33. In the reign of what king after Hezekiah did idolatry greatly prevail in Judah? 2 Kings xxi. 3–5.

34. How had the Jews had abundant opportunity to learn of the existence and majesty of God? verses 21, 22.

35. How are we taught this? Rom. i. 20.

36. What natural objects strikingly exhibit the existence and greatness of God? verse 26. Ps. xix. 1–6.

37. Have these *hosts of heaven* ever failed to fulfill His will, or shine in their appointed season, from age to age?

38. What *assurance* and *comfort* may we receive from this?

39. What is the design of verse 27?

40. Who are meant by Israel and Jacob?

41. When was the name of Israel given to Jacob? Gen. xxxii. 28.

42. What consolation should we derive from the words verses 28–30?

43. In view of our own weakness, to whom should we look for strength? 2 Cor. xii. 9, 10; Phil. iv. 13.

44. What is meant by *waiting on the Lord?* Ps. xxxvii. 34; cxxiii. 2; Rom. ii. 7.

45. What promise is given to those who thus *wait upon Him?* Is. xxx. 18; Ps. xxxvii. 9.

The Second Sunday after Christmas.

1. Where is the *First Lesson* for this Evening's Service.

2. Of whom is this prophecy to be understood? verses 1–4.

3. Who quotes it as showing its express fulfillment in Christ? Matt. xii. 17–21.

4. How does St. Paul describe His appearance on earth? Phil. ii. 7.

5. When did God manifest His delight in Him? Matt. iii. 17.

6. How was He qualified for His office? Isa. lxi. 1; Luke iv. 18.

7. To what work was He appointed?

8. How do the 2d and 3d verses agree with the character of the Lord Jesus?

9. What is meant by "the isles shall wait for His law?" verse 4.

10. How does God show His power to sustain the Messiah in the work to which He had called Him? verse 5.

11. What assurance is given of His presence with Christ to keep Him? verse 6.

12. In what instance was this fulfilled? Luke xxii. 43.

13. For what was Christ given to man? verses 6, 7.

14. How does the Apostle illustrate the 7th verse? Acts xxvi. 18.

15. How does God call upon them to believe that His promise should come to pass? verses 8, 9.

16. What does St. Paul call this new thing, this giving Christ to lighten the Gentiles? Eph. iii. 4–6.

17. In view of these truths what are all the nations, even the inanimate creation, exhorted to do? verses 10–12.

18. What country may be referred to by wilderness and the cities thereof?

19. In what character is God represented in verses 13, 14?

20. When was verse 15 literally fulfilled?

[In Cyrus's taking Babylon, when, in order to it, he drained the river Euphrates, by cutting several new channels to carry off the water, and marched his army through the opening into the city.]

21. To what may the prophecy of verse 16 primarily refer?

22. What is its meaning as referring to the free course of the Gospel?

23. Is not the conversion of St. Paul an illustration of this verse?

24. To whom is verse 18 addressed?

25. Who are referred to by servants and messengers? verse 19. Isa. xli. 8; Mal. ii. 7.

26. What is meant by *perfect?*

[Israel, as a people, is called *perfect.* They were taught

of God and abundantly furnished with the means of rectitude and perfection in His service and worship.]—*Bishop Lowth.*

27. Bishop Lowth thus translates the 20th verse: "Thou hast seen, indeed, yet thou dost not regard; thine ears are open, yet thou wilt not hear." How does this compare with our Saviour's description of the Jews in His day? Matt. xiii. 13–16.

28. On what account was God well pleased to show favor to the Jews and honor them with his law? verse 21.

29. How is their condition described after their city was taken? verse 22.

30. In view of these judgments predicted, what does God inquire of them?

31. What should be the effect of His judgments upon us? Isa. xxvi. 9.

32. What reason alone must be assigned for the calamities brought upon them? verse 24.

33. Does not the desolation and insensibility of the Jews now, furnish a striking proof of this text? verse 25.

34. How may we apply this to ourselves? Heb. iv. 1.

35. Is not their present condition a warning to all who oppose the Gospel?

Circumcision.

[This Feast is celebrated by the Church, to commemorate the active obedience of Jesus Christ in fulfilling all righteousness. The observation of this Festival is not of very great antiquity; the first mention of it under this title is about A. D. 1090, a little before the time of St. Bernard, who has some Homilies upon it.

The Collect, Epistle, and Gospel were first appointed in 1549.]

1. What do we commemorate on this day?

2. About what time is this festival first mentioned?

3. When were the Collect, Epistle and Gospel first appointed?

4. How many days after Christmas is it observed? Luke ii. 21.

5. On what day of the year does it *always* occur?

6. Would this be the eighth day, according to the mode of counting days among the Jews?

7. Where is the *First Lesson* for this Evening's Service?

8. What is the meaning of Deuteronomy?

9. What reason was there for this *repetition* of the divine law?

10. Have we need for precepts to be thus repeated? Isa. xxviii. 10.

11. What period of Jewish history is contained in this book? Compare ch. i. 3, with Josh. iv. 19.

12. What is the especial meaning of the words "and now?" verse 12.

13 How does Moses sum up the duties God required of the Israelites, as a return for His favor to them?

14. What is the fear of the Lord? Prov. viii. 13; xvi. 6.

15. What will be the conduct of those who fear God? Mal. iii. 16.

16. What does our Saviour call the first and great commandment? Mark xii. 29, 30.

17. For what were God's commands given to them? verse 13.

18. How is observance of His commands for our good, even in this life?

19. What is said of God's power and greatness? verse 14.

20. Could the possessor of heaven and earth have need of their services?

21. Why did He choose them above all people? verse 15. Chap. vii. 7, 8.

22. What, therefore, are they exhorted to do? verse 16.

23. By whom was the rite of circumcision established, and upon whom was it binding? Gen. xvii. 9, 10.

24. In what sense is circumcision called the *covenant?*

25. While it was a sign and seal of the covenant,

of what did it at the same time show the necessity? Rom. ii. 29; Col. ii. 11.

26. Who are now the true circumcision? Phil. iii. 3.

27. Was this rite of any *saving benefit* without the thing signified? Gal. v. 6.

28. What sacrament have we, supplying the place of circumcision?

29. Infants were admitted to the Jewish Church in circumcision by express command of God. Does not this authorize *infant baptism?*

30. Was it customary to name the infant at circumcision as we do at baptism? Luke i. 59, 60, 63.

31. To what were they bound that were circumcised? Gal. v. 3.

32. Were they thus bound without their own knowledge and consent?

33. Are we not thus bound by the obligation that was laid upon us in holy baptism through the promise made by our sponsors in our name?

34. What is the meaning of stiff-necked? verse 16. Is. xlviii. 4.

35. What character does St. Stephen give the Jews who crucified Christ? Acts vii. 51.

36. What reason is given for this obedience to God? verse 17.

37. What duty is especially enjoined upon the Israelites? verse 19.

38. By what two arguments is this duty enforced? verses 18, 19.

39. Did the subsequent conduct of the Jews to other nations show that they observed this precept?

40. What was the number of the Israelites when they went down into Egypt? verse 22.

41. To whom was the promise made that they should be as the stars of heaven for multitude? Gen. xv. 5.

42. Was not their vast increase of itself sufficient to fill their hearts with His love and their mouths with His praise?

The Epiphany

[Epiphany signifies *manifestation*, and is appropriated by the Church to this day, when Christ was manifested to the Gentiles.

In celebrating this Festival, we design, therefore, to show our gratitude to God for this manifestation, thus vouchsafing to the Gentiles equal privileges with the Jews.

In all, there are three great manifestations of our Saviour commemorated on this Festival, all which happened, according to St. Chrysostom, on the same day, though not in the same year. The first, His manifestation to the Magi or wise men of Chaldea, by a star. The second manifestation was that of the glorious Trinity at His baptism. The third was the manifestation of the glory and divinity of Christ, by His miraculous change of water into wine at the marriage feast in Cana of Galilee.

This Festival was observed in the time of Gregory Nazianzen, Epiphanius and Chrysostom, who wrote sermons upon it. The time now observed was fixed at the Council of Nice, A. D. 325.]

1. What does the word *Epiphany* signify?

2. What is the chief design of this Festival?

3. What three great manifestations of our Saviour are commemorated on this day?

4. What is the antiquity of this Feast?

5. On what occasion did God with His voice manifest Christ to the Jews? Matt. iii. 17.

6. When to the Apostles or the Church? Matt. xvii. 5.

7. When to the Greeks or Gentiles? John xii. 20–28.

8. Did Christ go from the Jews to preach to the Gentiles? Matt. xv. 24.

9. To whom did He at first send His Apostles to preach? Matt. x. 5–6.

10. With what words did He afterwards send forth His disciples, to make him manifest to the Gentiles? Mark xvi. 15.

11. Where is the *First Lesson* for this Evening's Service?

12. What people are addressed by the word *isles?* verse 1. Gen. x. 5.

13. To whom, as sanctified for a special purpose from his birth, must the language here used be applied? Luke i. 35; John x. 36.

14. By what name was Joseph commanded, before His birth, to call our Saviour? Matt. i. 21.

15. What is denoted by His mouth being like a sharp sword? verse 2. Heb. iv. 12.

16. How will the disobedient and rebellious be judged? John xii. 48.

17. How is the expression, in the shadow of his hand hath He hid me, eminently verified of Christ? Ps. xci. 11; John viii. 29.

18. To what did our Saviour consent, that God might be glorified? Phil. ii. 7.

19. In what sense may He rightly be called *Israel?*

[As the head and representative of the Church, the true Israel of God, or because He wrestled and prevailed for the blessing of God on his people, as did Jacob for a blessing on himself. Gen. xxxii. 28. "That name in its original design, and full import, can only belong to Him, who contended powerfully with God in behalf of mankind, and prevailed."] —*Bishop Lowth.*

20. What was the result of our Saviour's ministry to the Jews? verse 4. John i. 11.

21. How does he comfort himself under this discouragement?

22. Should the unbelief of men give faithful ministers any cause to suspect the truth of their doctrine? Rom. iii. 3.

23. What language is the Father represented as addressing to the Son? verses 5, 6.

24. What was the primary design of the Saviour's undertaking? Matt. xv. 24.

25. Though Israel was not gathered, how was the Redeemer truly glorious in His work? verse 6.

26. What is St. Paul's exposition of this text? Acts xiii. 46, 47.

27. When was Christ thus despised and made a servant of rulers? verse 7.

28. How has the last clause of this verse been in part fulfilled?

29. What is to us an acceptable time, the day of salvation? verse 8. 2 Cor. vi. 2.

30. To what primarily does the prophecy, verses 9–12, refer?

31. How may it be applied to the divine guidance which all God's spiritual Israel are under?

32. To what does St. John apply the words of the tenth verse? Rev. vii. 16, 17.

33. Where was the land of Sinim? verse 12.

[Gesenius supposes that the country here referred to is Sina or China. "This very ancient and celebrated people," says he, "was known to the Arabians and Syrians by the name of Sin, Tcin, Tshini; and a Hebrew writer might well have heard of them, especially if sojourning in Babylon, the metropolis, as it were, of all Asia."

Bishop Lowth refers it to Pelusium, in Egypt, called *Sin*, Ezek. xxx. 15, or the wilderness of *Sin* mentioned Exod. xvi. 1, both which were south of Judea.]

34. When will the promise of verse 12 have a full accomplishment? Matt. viii. 11.

35. For what are all created things here called upon to join in praise to God? verse 13.

36. What striking argument is used to show God's interest in His people? verses 15, 16.

37. What is meant by, I have graven thee upon the palms of my hands? verse 16. Cant. viii. 6.

38. What are we told God will do for Zion? verse 17.

39. When was this prophecy, denoting a vast accession to the Church of God, in part fulfilled? verses 18–20.

40. What is promised the Jews after their return? Zech. viii. 5.

41. How does St. Paul describe the condition of the Church, after the Jews were cut off by their own infidelity? Gal. iv. 27.

42. When shall the prophecy be abundantly fulfilled? Hab. ii. 14.

43. When did kings become nursing fathers and queens nursing mothers to the Church? verse 23.

[Cyrus, Artaxerxes, and other Persian monarchs, showed signal favors to the Jews; and Esther, their own countrywoman, saved the nation from utter destruction. But this prophecy was more remarkably fulfilled in the favors which Constantine and his mother Helen, and other Christian princes and princesses, have shown to the Church, taking it into their care and protection, and sheltering it under their government.]—*Lowth.*

44. What captivity and release of the Jews are referred to? verse 25.

45. What will be the result of the contentions between the enemies of the people of God? verse 26.

The First Sunday after the Epiphany.

1. What is *this Sunday* called?

2. What does the word *Epiphany* signify?

3. In this year *how many Sundays* are there, after the Epiphany?

4. Where is the *First Lesson* for this Evening's Service?

5. What is the *general subject* of this chapter?

6. Who was *Cyrus?*

7. *How long* before the event was this prediction given respecting Cyrus? verse 1.

8. Can you give an account of the empire of Cyrus, and over how many different countries he ruled?

9. What acknowledgment does he make in regard to them? Ezra. i. 2.

10. Why is he called *anointed?*

11. In what respect is he a *type* of Christ?

12. Is there any evidence that he was a worshipper of the true God?

13. What is the meaning of *loose the loins of kings?* verse 1.

14. When was this *literally* fulfilled? Dan. v. 6.

15. What historical fact in the taking of Babylon strikingly fulfilled the last clause of this verse?

16. Give some account of the *Gates of Babylon*. verse 2.

17. Why was God thus to enrich Cyrus? verse 3.

[Brerewood has estimated that the gold and silver obtained by Cyrus, in the conquest of Asia, amounted to nearly $600,000,000.]

18. When God foretold the *name* of him who was to deliver His people, more than one hundred and fifty years before the event, what does it prove?

19. What had He *surnamed* him? Is. xliv. 28.

20. In what sense does the Lord *create evil?* verse 7.

21. What blessings are predicted? verse 8.

22. When were they fulfilled?

23. What lesson is taught by the 9th and 10th verses?

24. What Apostle uses similar language? Rom. ix. 20, 21.

25. Why is it wrong to complain of the allotments of God's providence?

26. How are we the *sons of God?* verse 11. Gal. iii. 26.

27. Who is meant by *him?* verse 13.

28. When was this done?

29. Did Cyrus release the Jews without price or reward, and enrich them with presents? Ezra. i. 7–11.

30. What is the meaning of the prophecy? verse 14.

31. What passages of Scripture foretell the conversion of Egypt and Ethiopia? Ps. lxviii. 31.—Zeph. iii. 10.

32. When was this prophecy in part at least fulfilled? Esther. viii. 17; Acts ii. 10, 11; viii. 26–39.

[The first Bishop of Ethiopia was Frumentius, who was made Bishop of that country about A. D. 330.]

33. What people are meant by the Sabeans?

[This was the name of a people descended from Cush. Gen. x. 7. According to Josephus, Ant. ii. 10, 2, Seba seems to have been Meroe, a province of Ethiopia.]

34. How was Israel to be saved? verse 17. Rom. xi. 26.

35. Who are the *true Israel* of God? Rom. ii. 29.

[The Jews infer from the 18th verse, that the earth will be inhabited after the resurrection, as there can be no reason why the earth should *then* exist in vain any more than now.]

36. Does God *now* command His people to *seek Him in vain?* verse 19. Deut. xxxii. 47.

37. *When* are we taught to *seek the Lord?* Prov. viii. 17.

38. How has God shown himself *just*, and yet a *Saviour?* verse 21. Rom. iii. 26; Ps. lxxxv. 10.

39. What is meant by *looking unto God?* verse 22.

40. Why should we look to Him to be saved?

41. To what does this prophecy especially relate? Rom. xi. 25; Matt. xxiv. 14.

42. What does the expression, *I have sworn by myself*, denote? verse 23. Rom. xiv. 11.

43. To whom does St. Paul apply the words here spoken? verse 23. Rom. xiv. 11; Phil. ii. 10.

44. Who are the *seed of Israel?* verse 25.

45. Do you infer from this that every individual shall be justified? Matt. viii. 11, 12.

The Second Sunday after the Epiphany.

[As the design of the Church from Christmas to the Epiphany appears to be, to set forth the *humility* of the Saviour, and to manifest Him in the flesh—so during the Sundays after the Epiphany, her design appears to be to display His *divinity.*]

1. What is the design of the Church from Christmas to the Epiphany?

2. What is the design of the Church in the Sundays after Epiphany?

3. To what part of the world was Christ manifested at His birth? Matt. xv. 24.

4. On what three occasions did God, with His *voice*, manifest Christ to the world? Matt. iii. 17; Matt. xvii. 5; John xii. 20–28.

5. Did Christ go from the Jews to preach to the Gentiles? Matt. xv. 24.

6. Did He at first permit His Apostles to go and preach to the Gentiles? Matt. x. 5, 6.

7. Who was called the Apostle to the Gentiles? Rom. xi. 13.

8. To what Gentile nations did he write Epistles?

9. Where is the *First Lesson* for this Evening's Service?

[This chapter is a continuation of the subject in the closing verses of the last. *There*, Jerusalem is represented as trodden in the dust, under the feet of her enemies.—*Here*, she is exhorted to arise and change her garments of mourning for those of joy and gladness, verses 1, 2. Jehovah promises to deliver his people from their captivity, verses 3, 6. The prophet, in vision, sees the messenger on the mountains, that comes to proclaim their restoration to Zion, verses 7, 8—and calls upon the waste places of Jerusalem to rejoice, in prospect of this glorious event, verses 9, 10—and the people to depart from Babylon, and return to their own land, verses 11, 12.]

10. What *subject* is continued in this chapter?

11. What is the meaning of the last clause of the first verse? Joel iii. 17; Obad. verse 17.

12. How had the Jews *sold themselves for naught?* verse 3. Is. 50, 1.

13. How are they to be *redeemed?* verse 3.

14. To what captivity do sinners enslave themselves?

15. How are they redeemed? 1 Pet. i. 18, 19; Rom. iii. 24.

16. For *what purpose* are the Jews referred to their captivity in Egypt, and their oppressions by the Assyrians? verse 4.

17. What is the meaning of *my people is taken away for naught?* verse 5.

18. Had the Chaldeans any just cause for their oppression of the Jews?

19. How was God's name *continually blasphemed* in Babylon? Rom. ii. 23, 24.

20. In what manner *should they know his name?* verse 6.

21. What prophet uses similar language? verse 7. Nahum i. 15.

22. Did Nahum live before or after Isaiah?

23. In what manner were tidings commonly carried in ancient times? 2 Sam. xviii. 24, 25.

24. How does St. Paul apply this text? verse 7. Rom. x. 15.

25. Why is the Christian Gospel called a Gospel of peace?

26. Of what *good things* does it bring glad tidings?

27. Who first brought these tidings? Heb. ii. 3.

28. How should His ministers be esteemed by us? 1 Thes. v. 12, 13.

29. Who are meant by Watchmen? verse 8. Ezek. iii. 17–19.

30. To whom may the term be applied in later times?

31. What is the meaning of "see eye to eye?" 1 Cor. xiii. 12.

32. How did the Lord make bare His holy arm, as applied to the Jews? verse 10.

33. How in the times of the Gospel? Ps. xcviii. 2, 3.

34. From what oriental custom is this metaphor taken? verse 10.

35. How did John the Baptist apply the last clause of verse 10th? Luke iii. 6.

36. To whom is the 11th verse addressed? Is. xlviii. 20.

37. To whom does St. Paul apply this? 2 Cor. vi. 17.

38. Why should we separate ourselves from unbelievers?

39. What promise do we make at our Baptism?

40. What mystical application is made of this passage by St. John the Divine? Rev. xviii. 2, 4.

41. What is the mystical Babylon?

42. Who carried away the vessels of the temple? verse 11. 2 Chron. xxxvi. 18; Dan. v. 2.

43. By whom were they restored? Ezra i. 7, 11.

44. What facts in the history of the Jews are referred to? verse 12. Ex. xii. 33; xiv. 19, 20.

45. What is meant by, God will be your rereward?

The Third Sunday after the Epiphany.

1. Where is the *First Lesson* for this Evening's Service?

[The Prophet proclaims a universal invitation to embrace the offers of mercy, verses 1–3. As an encouragement to this, the assurance is presented, that God had given the Messiah as a leader and commander to the people, and that the Gentiles under Him should be saved, verses 4, 5; in view of these facts, all are exhorted to seek Him, as a God ready to pardon abundantly all who return to Him, verses 6, 7. The greatness of His plans and thoughts are illustrated, and the certainty that His words and purposes would be accomplished, is given as an encouragement to come and partake of His favor and grace, verses 8–11; the rich and abundant blessings which should attend, not only the Jews, after their return from captivity, but all who should embrace the religion of the Redeemer, are set forth, verses 12, 13.]

2. What is the meaning of the 1st verse?

3. To whom is the invitation addressed?

4. Where does the Saviour apply the same figure to the blessings of the Gospel? Matt. v. 6. John vii. 37.

5. What is intended under the metaphor of *wine and milk?*

6. What do you understand by *buying without money and without price?*

7. How were these blessings *purchased* for us? 1 Pet. i. 19.

8. What is reproved? verse 2.

9. For what should we labor? John vi. 27.

10. Why cannot the world and its pleasures satisfy the immortal soul?

11. What is the word *fatness* used to denote? Gen. xxvii. 28, 39.

12. Of what is it an emblem? Ps. xxxvi. 8, 9; lxiii. 5.

13. What is implied in the command to hear? verse 3. Rom. ii. 13; James i. 22.

14. What kind of life is meant?

15. What is meant by an *everlasting covenant?* verse 3.

16. What promise had God made to David? 2 Sam. vii. 16. Ps. lxxxix. 3, 4, 29.

17. When will this promise be fully verified?

[Bishop Lowth translates this clause—"And I will make with you an everlasting covenant; I will give you the gracious promises made to David, which shall never fail."]

18. Who is meant by *him?* verse 4.

19. How was Christ a *witness to the people?* Rev. i. 5. 1 Tim. vi. 13.

20. Is not David often put for Christ by the Prophets? Ezek. xxxiv. 23; Hosea iii. 5.

21. To whom is the 5th verse addressed?

22. What people is meant by *a nation that thou knowest not?*

23. What is Christ sometimes styled? Is. xlix. 6.

24. How has God glorified, and how will He glorify the Saviour?

25. Is the 6th verse addressed to Jewish exiles only?

26. When are men exhorted to seek the Lord? verse 6.

27. May we not outlive the day of grace? 2 Cor. vi. 2; Heb. iii. 13; xii. 17.

28. When does God come *near* to us? verse 6.

29. What is necessary in order to seek God and return to Him? verse 7.

30. How are we encouraged to do this? verse 7.

31. Is there any limit to His mercy? Ps. lxxxvi. 5; Matt. xviii. 21, 22.

32. What lesson is taught? verses 8–11.

33. Is the Gospel of Christ ever preached in vain? verse 11. Matt. xxiv. 35.

34. To whom is the language applicable? verse 12.

35. Of what greater deliverance is it an emblem?

36. What are the poetical images in the last clause of the 12th verse intended to express? Ps. xcviii. 8, 9.

37. To what are good men often compared? Ps. i. 3. Luke vi. 44, 55.

38. To what are the wicked resembled? Micah vii. 4.

39. What should be to the Lord for a *name and an everlasting sign?*

The Fourth Sunday after the Epiphany.

1. What is this Sunday called?

2. How many Sundays this year are called Sundays after the Epiphany?

3. What is the least number and the greatest in any year? See Tables in Prayer Book.

4. When are the Epistles and Gospel for these Sundays sometimes read? See 25th Sunday after Trinity. (Rubric after the Gospel.)

5. What do you commemorate in the Epiphany?

6. In what way is Christ now chiefly made manifest? By the Church, with the Bible and Sacraments.

7. Through what branch of the Catholic Church, have we received the manifestation of Christ?

8. What is our duty with respect to this manifestation? Matt. x. 8—last clause.

9. Are all allowed the blessings brought by Christ's manifestation? Rev. xxii. 17.

10. Where is the *First Lesson* for this Evening's Service?

[The foregoing elegant chapter contains a severe reproof of the Jews, for their hypocrisy in pretending to make themselves accepted with God, by fasting and outward humiliation without true repentance, while they still continue to oppress the poor and indulge their own passions and vices. In this, the Prophet declares that it was not because Jehovah was unable to save them, that they were exposed

to such judgments, verse 1; but on account of their sins, which are enumerated in detail, verses 2–8. They are introduced as making themselves an ample confession of their sins, and deploring their wretched state in consequence of them, verses 9–16. On this act of humiliation, a promise is given, that God, in His mercy and zeal for His people, will rescue them from this miserable condition; that the Redeemer will come like a mighty hero to deliver them; He will destroy His enemies, convert both Jews and Gentiles to himself, and give them a new covenant, and a law which shall never be abolished, verses 16–21.]—*Bishop Lowth.*

11. What people are primarily referred to in this chapter?

12. To what times does the latter part manifestly point?

13. In the reign of what king of Judah did the deep depravity here described, exist? 2 Kings xxi.

14. To what may the first verse be considered a reply? Is. lviii. 3.

15. What is meant by the *Lord's hand is not shortened?* verse 1. Matt. xix. 26; Num. xi. 23.

16. Is not God more ready to hear than we to pray? Is. lxv. 24; Mark xi. 24.

17. Why were the Jews sent into captivity? Ezek. xxxix. 23.

18. What separates us from the favor of God? verse 2. Jer. v. 25; Prov. xv. 29.

19. The prophet proceeds to specify the sins of which they are guilty—who uses similar language as applied to the Jews of that day? Rom. iii. 13–15.

20. What is intended by the figurative expression, *they hatch cockatrice's eggs?*

[Similar phrases, comparing the plans of the wicked with the eggs and the brood of the serpent, are common in the East. "It is said," says Roberts, speaking of India, "of the plans of a decidedly wicked and talented man, 'That wretch! he hatches serpent's eggs.' 'Ah, my friend, touch not that affair, meddle not with that matter; there is a serpent in the shell.'"]

21. What is the meaning of *they weave the spider's web?* verse 5. Job. viii. 14.

22. Are the devices of men of any avail to protect them?

23. What does the phrase, *way of peace* here denote? verse 8.

24. Of what is a crooked path the emblem? Ps. cxxv. 5. Prov. ii. 15.

25. Whose language is introduced in the 9th verse?

26. What is the substance of their confession? verses 9–16.

27. Had God threatened the Jews, for their disobedience, with sufferings like those bewailed by them in verse 10th? Deut. xxviii. 28, 29.

28. What is the meaning of verse 14?

[Justice is described as if it were afraid to venture itself among such a crew of miscreants.]—*Lowth.*

29. What is meant by *intercessor?* verse 16. Is. lxiii. 5.

[The Chaldee renders it, "There was no man who could stand and pray for them."]

30. Who is referred to in verse 17?

31. Under what character is he represented as going forth to vindicate his people?

32. Who uses similar language as describing the Christian's armor? Eph. vi. 14–17.

33. How will he punish his enemies? verse 18.

34. What should be the result of God's thus appearing in behalf of His people? verse 19.

35. What is predicted? verses 20, 21.

36. May not the general restoration of the Jewish nation be also intended? Rom. xi. 26, 27. Compare Obad. verses 17, 21.

37. Of what is *Zion* the type?

38. Who should receive the comfort of the Redeemer's coming? verse 20.

39. Who shall receive the blessings of God's covenant? verse 21. Ex. xx. 6.

40. When shall this promise receive its utmost completion? Is. liv. 13; lx. 21.

The Fifth Sunday after the Epiphany.

1. Where is the *First Lesson* for this Evening's Service?

2. In whose name does the prophet speak? verse 1.

3. What assurance as from God, is here given to the Church?

4. What is the meaning of the last clause of the first verse?

5. Is there any difference intended here between *righteousness* and *salvation?*

6. How conspicuous shall this deliverance be? verse 2.

7. What is denoted by giving a new name?

8. In what sense is this term used by St. John? Rev. ii. 17; iii. 12.

9. How is the state of Jerusalem, when her glory shall arise, described? verse 3.

10. What names shall be given in token of the change in her condition? verse 4.

11. What is the meaning of the names *Hephzibah* and *Beulah?*

12. How is the phrase, thy land shall be married, to be taken?

[A sovereign is spoken of in the East, as married to his dominions; they mutually depend on each other. When a king takes possessions from another, he is said to be married to them.]—*Roberts.*

13. How does St. John represent the Church by a similar figure? Rev. xxi. 2, 9.

14. Who are meant by the watchmen on the walls? verse 6. Ezek. iii. 17.

[The image in this place is taken from the temple service, in which there was appointed a constant watch, day and night, by the Levites. See 1 Chron. ix. 33.]—*Bp. Lowth.*

15. How are the faithful watchmen exhorted to beseech God? verse 7.

16. What does this teach as to the duty of the appointed ministers of religion?

17. Is not God often spoken of in Scripture, after the manner of men, as one who can be overcome by importunity? Luke xi. 8, 9.

18. What solemn pledge does God here give? verse 8.

19. In what manner was the oath usually taken among the ancients? Deut. xxxii. 40.

20. Could this state of plenty here prophecied, relate to the condition of the Jews after their return from captivity?

21. To what period then must we look for its entire fulfillment?

22. To what laws of Moses does the 9th verse refer? Deut. xiv. 23; Lev. xix. 23–25.

23. To what does the prophecy, verses 10–12, primarily refer?

24. To what greater deliverance does it point?

25. What proclamation is made to all nations? verse 11.

26. How is this prophecy elsewhere stated? Zech. ix. 9.

27. When was it fulfilled by our Saviour? Matt. xxi. 5.

28. What is meant by His reward is with him? verse 11.

29. How will God reward His faithful people? Rev. xxii. 12.

30. What shall His people then be called? verse 12.

31. What must be the character of all who can truly be called the redeemed of the Lord?

The Sixth Sunday after the Epiphany.

1. Where is the *First Lesson* for this Evening's Service?

[This chapter refers to the condition of the Jews, after their return from their exile in Babylon. Bishop Lowth supposes it to allude to the time when Herod would be rebuilding the temple, in the most magnificent manner, and when, notwithstanding the heavy judgment of God was hanging over their heads, the nation was formal in its worship and self-confident. In this view God admonishes, that the Most High dwells not in temples made with hands, and instructs them in the Evangelical way of worshipping Him, in *spirit* and *in truth*, and not by sacrifices or a mere external worship. He then assigns the cause of his rejecting the Jews, predicts the rapid and glorious increase of the Church, and that all the world would yet come at stated seasons to worship before God.]

2. How does God reprove the Jews for laying such stress upon their temple worship?

3. What was Solomon's language when he dedicated the temple? 1 Kings viii. 27.

4. Where do you find the same thoughts expressed by St. Paul? Acts xvii. 24.

5. In what sacrifices does God take pleasure? verse 2. Ps. li. 17.

6. What blessing is promised to the poor in spirit? Matt. v. 3.

7. What made their sacrifices an abomination unto God? verse 3.

8. How does the Saviour describe the hypocrisy of the Pharisees? Matt. xxiii. 14.

9. May not this also refer to the abrogation of the ceremonial law and sacrifices, by the coming and sacrifice of Christ?

10. What reason did the Jews give for crucifying Christ? John xi. 48.

11. When did God literally *bring their fears upon them*, by the Roman nation? verse 4.

12. Why were they thus punished? verse 4.

13. To what portion of the nation is this address made? verse 5.

14. Does not this description agree with what occurred at the introduction of Christianity?

15. Under what pretext does Christ say the Jews would persecute His disciples? John xvi. 2.

16. What wonderful occurrences at the destruction of Jerusalem are referred to? verse 6.

17. The prophecy verses 7–9, refers to the sudden increase of the Christian Church. When was it remarkably fulfilled? Acts ii. 41.

18. Why are all that mourn for Zion called upon to rejoice with her? verses 10–13.

19. Upon whom is God's vengeance predicted? verses 15–18.

20. For what purpose shall those who escape from the dispersion be sent to the nations? verse 19.

21. What was St. Paul called?

[The places here named, to which the Gospel message would be sent, stand as representatives of the whole heathen world. Tarshish denotes the eastern parts; Pul, probably some region in Africa, and Lud, Libya, stand for the south; Tubal and Javan, sons of Japhet, settlers of Europe and Ionia, denote the north; and the isles afar off, the westerly parts of the world.]

22. What success shall attend these messengers? verse 20.

23. What history related in the New Testament may correspond to this prophecy? Acts ii. 5, 6, 10.

24. What would God take from among these Gentile converts; and what is the meaning? verse 21.

25. What is intended by the new heavens and the new earth? verse 22. 2 Pet. iii. 13; Rev. xxi. 1.

26. How long shall this state of things continue? verse 22.

27. What is the meaning of the 23d verse?

28. Where now is this prophecy fulfilled?

29. How would a thankful sense of God's favor to them be increased? verse 24.

30. What is meant by *their worm shall not die?*

31. To what did our blessed Saviour apply these words? Mark ix. 44,

Septuagesima.

[The first Sunday in Lent, being forty days before Easter, is called Quadragesima Sunday; and the three preceding Sundays are denominated by the next round numbers, Quinquagesima, Sexagesima, and Septuagesima, or the fiftieth, sixtieth, and seventieth day before Easter. The observation of these days and the weeks following appear to be as ancient as the times of Gregory the Great. The design of them is to call us back from our Christmas feasting and joy, in order to prepare ourselves for the fasting and humiliation of Lent; from thinking of the *manner* of Christ's coming into the world, to reflect upon the *cause* of it, viz., our own sins and miseries.]— *Wheatly.*

1. Why is this Sunday called Septuagesima?

2. How early is the observance of those Sundays before Lent?

3. What is the design of the Church in these Sundays?

4. What is the *First Lesson* for this Evening's Service?

5. Who was Jeremiah? Jer. i. 1.

6. Where was Anathoth? Josh. xxi. 13, 17, 18.

[Jerome in his preface to this prophecy, tells us that this town was but three miles from Jerusalem.]

7. When was Jeremiah called to the prophetical office, and how long did he exercise it?

8. What was his age, when thus called by God? Jer. i. 6.

[Bishop Gray, in his Key to the Old Testament, says he was addressed by the word of God at the early age of fourteen years.]

9. During the reign of what kings did he prophecy?

10. How many books were written by Jeremiah, and what are they called?

11. When Zedekiah and the nation generally were carried away captive, by Nebuchadnezzar, what became of Jeremiah? Jer. xxxix. 11–15.

12. What afterwards became of him? Jer. xliii. 4–7.

[St. Jerome tells us, from an ancient tradition, that at Tahpanhes, the Prophet Jeremiah was stoned to death by the Jews for his bold reproof of their iniquities.]—*Lowth.*

[*Hottinger*, out of Elmakin, an Arabic historian, relates that he, continuing to prophesy in Egypt against Egyptians and other nations, was stoned to death; and that, long after, when Alexander entered Egypt, he took up the bones of Jeremiah, where they were buried in obscurity, and carried them to Alexandria, and buried them there.]—*Henry.*

13. To what King of Judah does the Prophet direct his discourse? verse 1. See verse 18.

14. What promises had God made to David's family if they lived in obedience to His will? verses 2–4. 1 Kings viii. 25.

15. What had God, speaking through David, taught as the duty of rulers? 2 Sam. xxiii. 3.

16. What judgments had He threatened if they should afflict the widow and fatherless? verse 3. Ex. xxii. 22–24.

17. What is the duty of Christians in this respect? Jas. i. 27.

18. God confirms His threatenings by an oath, verse 5; of what is this an indication? Heb. vi. 17.

19. What is the force of the expression, *thou art Gilead unto me, etc.?* verse 6.

20. For what were Gilead and Lebanon renowned?

21. What threatening of Moses would thus be fulfilled? verse 8. Deut. xxviii. 37.

22. Who does the Prophet mean by *the dead*, and why were they not to weep for him? verse 10. 2 Kings xxii. 20.

23. Who is probably the same with *Shallum* spoken of as reigning instead of Josiah, his father? verse 11. 2 Kings xxiii. 30.

24. Did he not die in the place where he was led captive? verse 12. 2 Kings xxiii. 34.

25. Against whom are these judgments denounced? verse 13.

26. What sins are particularly reproved? verses 13, 14.

27. Whose example should have taught him different conduct? verses 15, 16.

28. When was the prediction concerning Jehoiakim fulfilled? verses 18, 19. 2 Chron. xxxvi. 6.

[Josephus says Nebuchadnezzar slew him at Jerusalem, and left his body thus exposed somewhere at a great distance from the *gates of Jerusalem*, and it is said, 2 Kings xxiv. 6, "he slept with his fathers," not, he was *buried with them.*]

29. What proverb aptly contrasts the memory of Josiah and his son Jehoiakim? Prov. x. 7.

30. Of whose reign does the Prophet speak? verses 20–30.

31. How long did he reign, and what is his history afterwards? 2 King xxiv. 8; Jer. lii. 31–33.

32. What is the meaning of the 24th verse?

33. What remarkable judgment is predicted in regard to Jechoniah? verse 30.

34. Did not the direct line of Jewish kings fail in him?

[Salathiel is indeed called the son of Jechoniah, 1 Chron. iii. 17, and Matt. i. 12, but in both these places he is called so, not with respect to his natural extraction, but to his political succession, as being next heir to the crown; just as at the 16th verse of the same chapter of Chron., Zedekiah is called the "son of Jechoniah," though he was really his uncle, because he succeeded him in the Kingdom.—*Lowth.* See also Luke iii. 27, where Salathiel is called the *son of Neri.*]

Sexagesima, or the Second Sunday before Lent.

1. What is *this Sunday* called?

2. Why is it so called?

3. Where is the *First Lesson* for this Evening's Service?

4. By what other name is Jehoiakim called? 2 Kings xxiii. 34.

5. In what year of Jeremiah's prophecy, did the facts related in this chapter take place? Jer. xxv. 3.

6. Describe the ancient manner of writing, verse 2.

7. What was the Prophet directed to write? verse 2.

8. Was not the kingdom of Israel destroyed before the time of Jeremiah? 2 Kings xvii.

9. How, then, is the Prophet said to have spoken against Israel and Judah? 2 Chron. xxx. 1, 11, 18.

10. What was the reason for writing this roll? verse 3.

11. Did not God foresee that the people would not hear and obey?

12. What instruction, then, may we learn from this verse?

13. Who was Baruch? verse 4; see chap. xlv.

14. For what purpose had Jeremiah before employed him? chap. xxxii.

15. What uncanonical writing bears his name?

16. How was Jeremiah *shut up?* verse 5 ; Jer. xxxii. 2.

17. What *Fasting day* is here referred to? verse 6. Lev. xxiii. 27, 29.

18. What feast followed five days after, to which all Judah would come out of their cities? Lev. xxiii. 34.

19. What other anniversary fasts were the Jews accustomed to keep, in memory of great calamities that had befallen them? Zech. vii. 5 ; viii. 19.

[See Nicholl's Help to Reading the Bible, p. 181.]

20. Is this the same reading of the roll before related? verse 10.

21. How long was it after the first reading? verse 6.

22. Who were *the princes* here named? verse 12.

23. What effect had the reading of the words of the book upon them? verse 16.

24. Who likewise trembled at hearing God's word as preached by Paul? Acts xxiv. 25.

25. What did the princes do? verse 20.

26. To what part of our year did the ninth month answer? verse 22.

27. What did the king do when the words of the book were read to him? verse 23.

28. What was the effect of the reading upon the king and his servants? verse 24.

29. Of what was rending the garments a sign among the Eastern nations? Ezra. ix. 3.

30. What is threatened against those, who thus despise reproof? Prov. xxix. 1.

31. What was the conduct of Josiah his father, under similar circumstances? 2 Kings xxii. 8, 11, 12.

32. What became of Jeremiah and Baruch? verse 26.

33. Had God promised to protect them? Jer. i. 19; xlv. 5.

34. Will He not protect all His faithful people? Ps. xxvii. 5; Prov. xi. 21.

35. What further direction did God give Jeremiah concerning the writing? verses 27, 28.

36. Will the word of God ever fail? Is. xl. 8; Matt. xxiv. 35.

37. How had this prophecy been already in part fulfilled, which should have convinced the king of its truth? verse 29. Dan. i. 1.

38. What was the manner of Jehoiakim's death?

Quinquagesima, or the next Sunday before Lent.

1. What is meant by *Quinquagesima?*

2. Why is this Sunday so called?

3. By what other name is it called in the Prayer Book?

4. Are there any more Sundays before Lent?

5. Where is the *First Lesson* for this Evening's Service ?

[In this book Jeremiah bewails the desolation of Jerusalem, the captivity of Judah, the miseries of famine, the cessation of public worship, etc.; and his lamentations constitute, beyond all comparison, the most tender and pathetic elegy extant in any language. The 52d chapter of Jeremiah formerly stood at the beginning of this book. And when it was removed, the Greek and Latin copies substituted the following: "*It came to pass, that after Israel was carried captive, and Jerusalem desolate, the Prophet Jeremiah sat weeping, and bewailing Jerusalem with this lamentation, and said* "*How doth the city,*" *etc.*

That the *Lamentations of Jeremiah* are not the same mentioned in 2 Chron. xxxv. 25, as being composed by the prophet on the death of the pious king Josiah, and which are there said to have been perpetuated by "an ordinance in Israel," is very evident, for their whole tenor plainly shows that they were not composed till after the subversion of the kingdom of Judah.]

6. By whom was this book written ?

7. In this book what does Jeremiah bewail ?

8. What is the character of this elegy ?

9. What chapter formerly stood as an introduction to this book ?

10. What was substituted by the Greek and Latin copies ?

11. When was this book written ?

12. What reason is there for believing that these lamentations are not the same mentioned in 2 Chron. xxxv. 25 ?

13. What ill treatment and affliction had the prophet met with in the discharge of his office? verse 1. Jer. xxxvi. 26; xxxvii. 15; xxxviii. 6.

14. For what are light and darkness often used in Scripture? verse 2.

15. To what may the prophet allude? see verses 53, 55.

16. Ought we to think because God's hand is turned against us, that His *heart* is turned against us also? verse 3.

17. To what may the 7th verse refer? Luke xix. 43.

18. The prophet bewails not only his own calamities, but those of the Jews—verse 10. What does Hosea say as illustrating this verse? Hos. v. 14.

19. Of whom may the prophet here speak as being made desolate? verse 11.

20. How was he made a derision to all the people? verse 14. Jer. xx. 7.

21. What is the meaning of the 18th verse? Ps. xxxi. 22; lxxvii. 9, 10.

22. Is not God our everlasting strength, and never failing hope, whatever we may think? Is. xxvi. 3, 4.

23. How did the Jews call to mind, in their captivity, their miseries? verses 19, 20. Ps. cxxxvii. 1–6.

24. To what does the 21st verse refer as the ground of hope?

25. How was this truth confirmed in the subsequent

history of the Jews? verse 22; Ezra. ix. 9; Neh. ix. 31.

26. How may all derive comfort therefrom? Mal. iii. 6; James i. 17.

27. What assurance is here given to those that seek the Lord? verse 25.

28. How are we taught to seek Him? Jer. xxix. 13; Col. iii. 1.

29. What fact in the history of the Jews after their captivity illustrates this verse? Ezra. viii. 21–23, 31.

30. What is meant by *bearing the yoke?* verse 27.

31. When do we *bear the yoke* so that it is *really good for us to bear it in our youth?* verses 28–30.

32. Who has left us an example of submission to reproach and contempt? verse 30. Is, 50, 6; liii. 7.

33. Why does God visit us with affliction? verse 33; Heb. xii. 9, 10.

34. Why are believers exhorted to rejoice in affliction? Rom. v. 3–5; James i. 2, 3.

35. From whom do adversity as well as prosperity come? verse 38. Is. xlv. 7; Amos iii. 6.

36. What is the duty of all men while this side the grave? verse 39. Is. xxxviii. 19.

37. What duties are prescribed for nations as well as individuals, in affliction? verses 40, 41.

38. To whom are the words applicable verses 42–48?

39. Whose language begins verse 48?

40. What does the prophet describe? verses 52–55; Jer. xxxviii. 6.

41. What was the result when he called upon the Lord? verse 56.

42. What similar encouragement had God given to His people by the prophet? verses 57, 58. Is. xliii. 1, 2; Jer. li. 36.

43. Who searcheth all hearts and knoweth the imaginations of our thoughts? verses 60, 61; 1 Chron. xxviii. 9.

Ash-Wednesday, or the First Day of Lent.

[The Church begins her Lent this day to supply the Sundays in Lent; upon which it was not the custom to fast, Sundays being high festivals in memory of our Saviour's joyful resurrection. Now if you take out of the six weeks of Lent, six Sundays, there will remain but thirty-six fasting days; to which these four of this week being added, make just the number of forty. This was anciently called "the Head of the Fast," and was a day of extraordinary humiliation. Upon this day were ashes sprinkled upon their heads, to mind them of their mortality, and also to mind them what they had deserved to be; namely, burnt to ashes. Hence it was called "Ash-Wednesday," and upon this day they were wont to clothe themselves in sackcloth. These rites are mentioned, (Is. lviii. 5,) as the usual rites of penitents.]—*Bp. Sparrow.*

The First Sunday in Lent.

[Lent, in the old Saxon, signifies spring. It commences on Ash-Wednesday, and ends on Easter Sunday; which period (not including the Sundays) contains forty days. The observance of this fast is traced to the earliest period of the Christian Church; for Irenæus, who lived but ninety years from the death of St. John, informs us, that as it was observed in his time, so it was also in that of his predecessors. As the Jews set apart forty days for humiliation before their yearly expiation, so it is probable the Christian Church, following the example, appointed this fast as a proper preparation to commemorate the great expiation of the sins of the whole world. During this season of fasting and humiliation no marriages were allowed; they lay in sackcloth, neglected their dress, abstained from all delicacies of food, never taking any till the evening, and then only such as was necessary to preserve life, and, except on Saturday and Sunday, the Holy Eucharist was never consecrated, being an act they thought more suitable for a festival than a fast.]

1. When does the season of Lent commence?

2. How many days of abstinence are there in Lent?

3. What is the name of the first day of Lent?

4. Why is it so called?

5. What did the use of ashes in religious worship once signify? Dan. ix. 3, 4; Jonah iii. 5; Matt. xi. 21.

6. Mention instances of fasting for forty days,

from which perhaps, the length of the Lenten season is chosen. Matt. iv. 2 ; Ex. xxxiv. 28 ; 1 Kings xix. 8 ; Deut. ix. 9, 18, 25.

7. What other instances can you give of the use of the number *forty* for special times and purposes? Gen. vii. 4; Num. xiv. 34; Deut. xxv. 3; Jonah iii. 4.

8. What is the meaning of the word Lent ?

9. To how early a period of the Christian Church is the observance of this fast traced ?

10. What was its probable origin ?

11. What is the design of this season ?

12. How was it observed by the primitive Christians ?

13. Why ought this season to be observed by us ?

14. Where is the *First Lesson* for this Evening's Service ?

15. What is Jeremiah sometimes called ?

16. What do the expressions in verses 1 and 2 denote ?

17. What caused this wish of the Prophet ? verses 1, 2. Jer. xiii. 17 ; 2 Pet. ii. 8.

18. In what sense were the Jews an *assembly of treacherous men?* Hos. vi. 7; xi. 7; Mal. ii. 10, 11.

19. To what does the Psalmist compare the tongue and words of calumny ? verse 3. Ps. lxiv. 3, 4.

20. What was the cause of their proceeding from one sin to another, *from evil to evil?* verse 3. 1 Sam. ii. 12 ; Rom. i. 28.

21. Whose words are the 6th verse?

22. What is meant by *I will melt them and try them?* verse 7. Mal. iii. 3; Zech. xiii. 9.

23. How do you explain the last clause of verse 7th? Jer. xxxi. 20; Hos. xi. 8.

24. What is always God's design in afflicting His people?

25. What reason does God give by His Prophet why the cities of Judah should be desolate, and the land burned up like a wilderness? verses 12, 13, 14.

26. What is meant by Baalim? verse 14. 1 Cor. viii. 5; Judges x. 6.

27. What is meant by the punishment threatened? verse 15. Ps. lxxx. 5; 1 Kings xxii. 27.

28. Where is this judgment predicted? verse 16. Lev. xxvi. 33.

29. Give an instance of its fulfillment. Jer. xliv. 27; lii. 10.

30. What practice is here referred to? verse 17. 2 Chron. xxxv. 25.

31. Who are meant by cunning women? Amos v. 16.

32. Had the calamities here spoken of taken place, or does the Prophet see in vision what should be their fate? verses 21, 22.

33. When was this judgment strikingly fulfilled? verse 22.

34. What Mosaic law is referred to in the last clause of verse 22? Deut. xxiv. 19.

35. Why should not men glory in their wisdom, or strength, or riches? verse 23. Eccles. ix. 11.

36. In what are men exhorted to glory, as the only valuable possession? verse 24.

37. How does the Apostle apply this? 1 Cor. i. 30, 31; Gal. vi. 14.

38. In the exercises of what attributes does God delight? verse 24.

39. What distinction do you make between God's judgment and righteousness as here expressed? verse 24.

40. Upon what external rite did the Jews confide and pride themselves?

41. What are they here taught? verse 24.

42. What is the language of St. Paul in regard to this? Rom. ii. 25, 29.

43. If the Jews were "uncircumcised in the heart," may it not be said of many Christians in name and by baptism, that they are unbaptized and unregenerate in heart?

44. Did not the ritual ceremonies of the Mosaic law have a spiritual signification implied in them? Deut. xxx. 6.

45. Why does the Prophet place Judah among the heathen nations? verse 26.

46. Were not these nations expressly forbidden to share in the privileges of the Jews? Deut. xxiii. 3.

47. Why are the Jews here told that they shall share in their punishment?

The Second Sunday in Lent.

1. What is the design of this season?

2. Which days after the First Sunday in Lent are called *Ember days?*

3. Why are these days called *Ember days?*

4. What are the stated times of ordination?

5. Give a reason for these stated times of ordination?

6. Where is the *First Lesson* for this Evening's Service?

7. Who was *Ezekiel?* Ch. i. 3.

8. Where is the scene of his prophecy?

9. How far from Babylon was the river of *Chebar?*

[The Chebar, called by Strabo, Chaboras, is a river of Mesopotamia, flowing into the Euphrates on the east side, at Carchemish, about 200 miles north of Babylon.]

10. With what king was he carried away captive? 2 Kings xxiv. 12.

11. When did Ezekiel begin his prophecy?

[In the 30th year of his age as some say—(i. 1.) others think that these 30 years are to be reckoned from the time the covenant was renewed with God in the reign of Josiah, 2 Kings xxiii. 3, which answers to the 5th year of Ezekiel and Jehoiachin's captivity—the era whence the Prophet dates all his predictions. See chap. viii. 1; xl. 1.]

12. How long did he prophecy? xxix. 17.

13. What prophecies of Ezekiel have been surprisingly fulfilled? xxix. 6, 9; xxvi. 4–6.

14. How do you reconcile the prophecy of Ezekiel concerning Zedekiah, xii. 13, with that of Jeremiah concerning him? Jer. xxxiv. 3.

15. What is the meaning of the proverb quoted? verse 2. Jer. xv. 4; Lam. v. 7.

16. Does not God threaten to visit the sins of the fathers upon the children, both in the Old and the New Testament? Ex. xx. 5; Matt. xxiii. 35.

17. Is this to be understood of *temporal* or *eternal* punishment?

18. How does God expose the absurdity of the proverb as used by the Jews? verse 4.

19. What is the result of sin? Rom. vi. 23.

20. What is here meant by death? Rev. xx. 14.

21. What is the character of the man described, verses 5–9, who is called the *just man* who shall surely live?

22. What was the Jewish law as regards *restoring the pledge* of the poor debtor? verse 7. Ex. xxii. 26.

23. What acts of charity are mentioned as meritorious? verse 7.

24. Mention an instance recorded in the New Testament showing that the good deeds of the just live after them? Acts ix. 39.

25. Can verses 5–9 be rightly explained by referring them only to the *outward conduct?* verse 9.

26. What is shown by verses 10–20, and what is the lesson God here teaches to the Jews ?

27. What three successive kings of Judah may be described by verses 5–20 ? 2 Chron. xxvii–xxix.

28. What was the character of these kings and their reign ?

29. What is required of the wicked man that he may be a sharer of this promise ? verse 21.

30. When is God said in Scripture to *remember* men's sins ? verse 22. Jer. xiv. 10 ; Hos. viii. 13.

31. When is He said to forget them ? Jer. xxxi. 34 ; Is. xliii. 25.

32. How had God shown that He delights in the salvation of sinners ? verse 23.

33. In conformity with this doctrine, what does the New Testament teach us? 1 Tim. ii. 4; 2 Pet. iii. 9.

34. What is the state of the righteous when he turns again and commits iniquity ? verse 24. Luke xi. 26 ; 2 Pet. ii. 21.

[It is an opinion which prevails among the Jews, even till this day, that at the day of judgment a considerable number of good actions should overbalance men's evil ones. In opposition to this doctrine God here declares, (verse 26, 27,) that a righteous man sinning, and not repenting, should die in his sins ; and that a wicked man, upon his repentance should save his soul alive.—*Lowth.*

It is sad to reflect, that this notion, so contrary to the plain doctrine of Scripture, and subversive of it, is entertained at this day by many professing Christians. The Ro-

manist doctrines of works of supererogation, and granting indulgences, as drafts upon these works laid up, are similar notions.]

35. What is man required to do to save himself from ruin and eternal death? verses 30, 31.

36. How is the sinner to obtain a new heart?

37. God promises, xxxvi. 26, "to give them a new heart and put within them a new spirit," here He exhorts them to "*make themselves* a new heart and a new spirit;" what may we learn from this?

[Austin well explains this precept—*God does not enjoin impossibilities, but by his commands admonishes us to do what is in our power and to pray for what is not.*]

38. In what light is God represented in the last verse?

39. Where do you find the same representation in the New Testament? 2 Pet. iii. 9; 1 Tim. ii. 4.

The Third Sunday in Lent.

1. What is this Sunday called?

2. What is the design of this season?

3. What benefit may we derive from *abstinence?*

4. Has our Lord given *any directions* respecting the duty of fasting? Matt. vi. 16–18.

5. What should accompany external signs of penitence and sorrow?

6. What is our duty in view of sin? 1 John i. 8, 9; Luke xv. 18, 19.

7. Will God forgive sin if we repent? Dan. ix. 9, 10; Isa. xliv. 22.

8. Mention a striking instance where God forgave the inhabitants of a large city upon repentance. Jonah iii.

9. Where is the *First Lesson* for this Evening's Service?

10. Where was Ezekiel at the time of the prophecies in this chapter? verse 1. Ezek. viii. 1.

11. *What event* is alluded to as the 7th year, etc.? verse 1.

12. To whom is the chapter addressed? verse 3.

13. Do you suppose these elders were a part of the captives in Babylon, or a deputation from Zedekiah?

14. How are the Jews still further charged with blaspheming God, by trespassing against him? verses 27, 28. 2 Kings xxiii. 5.

15. What is denoted by God's *lifting up his hand?* verse 28. Gen. xiv. 22–24; Deut. xxxii. 40.

16. Did not the Jews for a long time sacrifice upon high places to the true God, and even after their temple was built, and under some of their most godly kings? 1 Kings iii. 2; xv. 14; xxii. 43; 2 Chron. xxxiii. 17.

17. Why would not God be inquired of by the elders? verses 30, 31; xiv. 3, 4.

18. What is the meaning of the 32d verse?

19. After what time were the Jews effectually cured of the desire to worship idols?

20. In what manner does God promise to bring them out of the nations where they are scattered? verses 33, 34.

21. What restoration of the Jews is here intended?

22. What is meant by *wilderness of the people?* verse 35.

23. How is God said to *plead* with men? Is. lxvi. 16; Jer. xxv. 31.

24. What is referred to, verse 36? Num. xiv, 28, 29.

25. What custom is referred to by *passing under the rod?* verse 37. Lev. xxvii. 32; Jer. xxxiii. 13.

26. What is the meaning as here used?

27. What is the import of the words *I will bring you into the bond of the covenant?* Lev. xxvi. 25; Amos iii. 2.

[The words may be rendered, "I will bring you into the discipline of the covenant."]

28. What do you understand by the 38th verse? Dan. xii. 1; Amos ix. 9, 10.

[This text favors the doctrine that the Jews upon their conversion, shall return to their own land—compare xi. 17; xxviii. 25; xxxiv. 13; xxxvi. 24. Is. lxv. 9, 10; Jer. xxxii. 40, 41.]

29. In what threefold sense may the prophecy be taken? verses 40–44.

30. What part of the prophesy may be already fulfilled?

31. In what sense may Mount Zion be called *the Mountain of the height of Israel?* verse 40.

32. Upon what mountain was the temple built? 2 Chron. iii. 1.

33. What is the expression, *God's Holy Mountain*, often used by the Prophet to denote?

34. What is the Christian Church called in the Gospel? Matt. v. 14.

35. How would God be *sanctified* in them before the heathen? v. 41; xxviii. 22, 25; Zech. viii. 23.

36. What does the Prophet declare shall be the conduct of the people of Israel, when restored again to their own land? verse 43.

37. If God had wrought with them according to their wicked ways, what would they have deserved? verse 44.

38. What may we learn from this of God's character? Ps. ciii. 10.

39. What is predicted in the remaining verses of the chapter?

40. What is meant by the *forest of the south field?* verse 46; xxi. 2.

41. What expedient of the sinner does the last verse represent?

The Fourth Sunday in Lent.

1. Where is the *First Lesson* for this Evening's Service?

2. Why is this part of the Old Testament distinguished by the name of THE PROPHETS?—[See *Nichols' Help to Reading the Bible*, p. 274.]

3. Which are the Greater and which are the Minor Prophets?

4. Why are they so called?

5. What is their great subject? 1 Pet. i. 10; Rev. xix. 10.

6. How did the Prophets speak? 2 Pet. i. 21.

7. Considering the Prophets as preachers, also, to their respective generations, what is the scope of their writings? [*Nichols' Help*, p. 275.]

8. What benefit may we derive from them?

9. Were the people generally obedient to the Prophets, and reformed by their ministry?

[Habakkuk probably prophesied in the reign of Jehoiakim, king of Judah, in the time of Jeremiah—the subject of his writings is the same as Jeremiah, viz: the destruction of Judah and Jerusalem by the Chaldeans, for the heinous sins of the Jewish people, and the consolation of the faithful amid all their national calamities. Bishop Gray, in his Key to the Old Testament, says that Habakkuk appears to have died in his own country, and possibly was buried at Cela,

in the Territory of Judah, where his tomb was shown in the time of Eusebius.

Sozomen, in his Ecclesiastical History, speaks of his body being discovered there in the time of Theodosius the Elder.]

10. When did Habakkuk prophesy ?

11. In the reign of what king of Judah ?

12. What is the subject of his prophecy ?

13. By whom is he quoted ? compare chap. ii. 4 with Rom. i. 17. Gal. iii. 11 ; Heb. x. 38.

14. What *speech* of the Lord had the Prophet heard of which he was afraid ? verse 2. Chap. i. 5–10.

15. To what may the *midst of the years* primarily refer ? i. 5.

16. To what may it also be applied ?

17. Mention an instance of an answer to this prayer when the Jews were *in the midst of the years* of their captivity ? Dan. iii.

18. When under the tokens of God's wrath, on what alone can we rely for refuge ? verse 2.

19. What part of the history of Israel does the Prophet refer to ? verse 3. Num. x. 12 ; xx. 20, 21 ; Deut. xxxiii. 2.

[Teman was a part of Seir or Edom. Paran was a district towards the extremity of the wilderness ; a part of it was near Kadesh.]

20. When did the *Glory of the Lord cover the Heavens* and *His brightness appear as the light?* verses 3, 4. Ex. xix. 16, 18; xiii. 21.

21. To what may the last clause of the 4th verse refer? Deut. xxxiii. 2.

22. When was the pestilence here described sent forth? verse 5. Ex. ix. 23–25; xii. 29, 30.

23. When did God *measure the earth?* verse 6. Num. xxxiv; Deut. xxxii. 8.

24. Why are the mountains and hills here spoken of as emblems of eternity? Gen. xlix. 26; Deut. xxxiii. 15.

25. To what does the Prophet allude in the 7th verse? Ex. xv. 15; Num. xxii. 3.

[Cushan may mean Cush, or Midian, a part of Arabia Petræa, and of Arabia Felix. The Arabians were called Scenitæ or dwellers in tents. The Midianites dwelt in part of Cush.]

26. How do you explain the 8th and 9th verses?

[When God dried up the channel of the Red Sea, (Ex. xiv. 22,) and afterward that of the river Jordan, (Josh. iii. 16, 17,) it was not out of any displeasure against the waters, but for the safety of His people, for whose deliverance He appeared in as illustrious a manner, as if he had been seen riding in the clouds, and carried upon the "wings of the wind" as in a chariot.—*Lowth.* The question, asked in a very bold and poetical manner in the 8th verse, is answered in the 9th; that God displayed His power to deliver His people, according to His faithful word]—*Archbp. Newcome.*

27. To what does the last clause of verse 9 refer? Num. xx. 11; Ps. cv. 41.

28. When did the *overflowing waters pass by* and the deep *lift up its hands on high?* verse 10. Josh. iii. 16.

29. What is alluded to, verse 11? Josh. x. 12, 13.

30. Who were His anointed? verse 13.

31. Of whom was Joshua a type? Heb. iv. 8.

[The name Joshua is the same as Jesus, a Saviour.]

32. How should we make sure *rest* for ourselves in the day of trouble? verse 16.

33. Although the Prophet foresaw all the troubles that were coming upon Israel, how does he express himself? verses 17, 18.

34. Is not joy in God especially seasonable in times of trouble and affliction? Rom. v. 1–3.

35. What principle, which forms the character of the true servant of God in every age, will enable us like Habakkuk, to joy even in tribulation? ii. 4.

36. In what hymn is the closing part of this chapter versified?

[This hymn of Habakkuk was designed to be sung in the temple service, and for that purpose was delivered to the chief musicians, (verse 19.) to be set to musical notes, (compare the title of the fourth Psalm.)]—*Lowth.*

The Fifth Sunday in Lent.

1. Where is the *First Lesson* for this Evening's Service?

2. Who was Zechariah? i. 1.

3. With whom was he contemporary? Ezra v. i.

[Haggai began his prophecy on the first day of the sixth month, in the 2d year of Darius Hystaspes, B. C. 520, about 15 years after the foundation of the second temple had been laid. The 2d year of Darius corresponds with the 17th year after the return from captivity, and was 68 years after the destruction of Solomon's Temple, (2 Kings xxv. 10.) Zechariah entered upon his prophetic office two months after Haggai, and the temple was completed B. C. 515, (Ez. vi. 15,) having been about twenty years in building.]

4. When did Zechariah begin to prophesy?

5. How long after the return from captivity?

6. How old was he when he began to prophesy? ii. 4.

7. Is there any account of his death? Matt. xxiii. 34–36.

[Some writers contend that the Zacharias spoken of by St. Matthew, was Zecharias the son of Jehoiada, who is related, in 2 Chron. xxiv. 21, to have been slain by command of Joash, in the court of the Lord's house, and that the copyists of St. Matthew inserted Barachiah, thinking that it must have been the Prophet whose writings were extant. St. Jerome assures us, that in a manuscript copy of the Gos-

pel of St. Matthew, used by the Nazarenes, which he obtained permission from the inhabitants of Berœa, in Syria, to copy, it was written the son of Jehoiada.]

8. What object did Zechariah as well as Haggai have in view in their ministry? Ezra v. 1.

9. What success attended their ministry? Ezra vi. 14.

10. Who, in the time of these Prophets, particularly distinguished themselves in rebuilding the Temple? Haggai, ii. 2, 4.

11. How long had the temple been in ruins?

12. What prophecies of Zechariah concerning Christ have been strikingly fulfilled? ch ix. 9; xi. 12, 13.

13. What *day* is here meant? verse 1.

[This chapter is a continuation of the preceding, where the phrase *in that day*, is several times used. The expression signifies in the Prophets, an extraordinary season, remarkable for some signal events of Providence. Here it may probably be understood as referring to the invasions, which the enemies of God and His truth shall attempt against the Jews, after their conversion and final restoration. See Hosea iii. 5; Deut. iv. 30; Ezek. xxxviii. 8. 16.]

14. What does the word *fountain* properly express? Rev. i. 5.

15. Of what were the blood and water from the pierced side of Christ emblems?

16. How are these blessings now outwardly represented in the Christian Church.

17. What Jewish *ordinance* gave way for that of baptism?

18. Is this promise to be considered as applicable *only* to the "House of David," and the "inhabitants of Jerusalem?" Acts ii. 39.

19. What prohibition was laid upon the Jews in regard to idols? Ex. xxiii. 13.

20. Who are meant by Prophets? verse 2. Matt. xxiv. 11; 2 Pet. ii. 1.

21. What penalty was inflicted by the Jewish law upon false prophets? verse 3. Deut. xiii. 6, 8, 9; xviii. 20.

22. Why did the prophets wear *rough garments?* verse 4. 2 Kings i. 8; Is. xx. 2.

23. Give the probable meaning of the 6th verse.

24. Who does the Prophet refer to as the *shepherd?* verse 7. Is. xl. 11.

25. What doctrine is taught by the words, *the man that is my fellow?* John x. 30; Phil. ii. 6.

26. To whom does our Lord apply the prophecy, *the sheep shall be scattered?* Matt. xxvi. 31.

27. What is the meaning of the last clause of verse 7?

[The Hebrew phrase rendered here, "turn mine hand," may signify either to punish or to spare. The sense may be, I will show mercy to my *little flock*, dispirited by the death of their master, and will quickly show him to them, alive again, to their joy and comfort.]—*Lowth.*

28. To what visitation does the 8th verse refer? Matt. xxiv. 15, 16; Zech. xiv. 2.

[It is said in this verse that "a third part of the land shall be left therein," which is very well consistent with

"half the city's going into captivity." (xiv. 2.) Josephus, who was present at the destruction of Jerusalem, which was at the Feast of the Passover, when the city was crowded, relates that 600,000 perished of famine, 1,000,000 by the sword, and 97,000 were sent away prisoners, while 40,000 of the inhabitants were suffered to go whither they would. Some commentators make this prophecy concerning the *third part* refer to the final restoration, and not to the remnant preserved from the Romans.]

29 What is meant by the term, *bring through the fire*, etc.? Is. xlviii. 10.

30. What is the effect of trial and affliction upon the truly pious?

31. Why did God break His covenant with them? ch. xi. 10.

32. What is here promised them upon their repentance and conversion? verse 9, ch. x. 6.

The Sunday next before Easter.

[The week next before Easter is called *Passion Week*, because it is the anniversary of the sufferings of Christ, even unto death. This week was observed by the *primitive Christians* with great strictness of fasting and humiliation, exercising a most solemn repentance for those sins which occasioned the sufferings of the Lord of life.

The *Thursday before Easter* is called *Mandate* or *Maunday Thursday*, because our Saviour commanded his Apostles to commemorate the Holy Sacrament which He *this day* instituted.

The *Friday before Easter* is called *Good Friday,* from the exalted good which we derive from the sufferings of Christ; who, "*by the shedding of His own blood, obtained eternal redemption for us.*"

This day, sacred to the commemoration of our Saviour's sufferings, has been observed from the very first age of Christianity as a day of the strictest fasting and humiliation. The grief and affliction which Christians on this day express, arise from a sense of the evil and guilt of their sins, which drew upon their blessed Redeemer the painful and shameful death of the cross.

Easter Even.—The Church on this day commemorates the state in which our Saviour was between His death and His resurrection.]

1. What is this Sunday sometimes called?

2. Why is it so called? John xii. 12, 13.

3. What is the week following this day called?

4. What is the meaning of the word *Passion,* and why is it applied to this week?

5. How was this week observed by the primitive Christians?

6. Mention the chief occasions of Christ's sufferings. Luke xxii. 42–44; Matt. xxvii. 26–30; John xix. 17.

7. What is the Thursday before Easter called, and why is it so called?

8. Why is the next day called Good Friday?

9. How has this day been observed from the first ages of Christianity?

10. From whence do our grief and affliction on this day arise?

11. What name is given to the following day, and what event is commemorated upon it? John xix. 40–42.

12. At what Jewish festival was Christ crucified?

13. Where is the *First Lesson* for this Evening's Service?

[The Jews say, prophecy continued 40 years under the second temple, and this Prophet they called the *seal of prophecy*, because in him the succession of Prophets broke off. The Prophet Malachi was, in all probability, contemporary with Nehemiah—for his prophecy supposes the temple to be then rebuilt, and the worship of God re-established there. Compare Mal. iii. 10 with Neh. xiii. 10–12.]

14. What reason is there for supposing that Malachi was contemporary with Nehemiah?

15. How many years before the coming of the Messiah did Malachi prophesy?

16. What did the Prophet particularly foretell?

17. To what is the 1st and 5th verses an answer? ch. ii. 17.

18. Who was the *messenger* here foretold as the one who should *prepare the way of the Lord?* verse 1.

19. What other Prophet had foretold the same event? Is. xl. 3.

20. How is the person whose coming to the temple is here proclaimed described? verse 1.

21. Of what *covenant* was he the messenger? Jer. xxxi. 31–35.

22. When was the prophecy that he should *come*

to his temple fulfilled? Luke ii. 27, 46; xix. 47; Matt. xxi. 12.

23. Does not the *day of his coming* denote a time of judgment upon the disobedient, as well as a time of mercy to those who embrace the Gospel? Ch. iv. 1.

24. What office would the Messiah perform at His coming? verse 3.

25. What is the sense of this verse, as applied to the Christian Church? 1 Peter ii. 5.

26. What should be the effect of this purification? verse 4.

27. When is the worship of Christians acceptable with God? John iv. 23, 24.

28. Why are we not consumed in our sins? verse 6. Lam. iii. 22.

29. What answer are the Jews represented as giving when called to return unto God? verse 7.

30. When God calls us to return unto Him, what answer should we give? Jer. iii. 22.

31. Wherein had the Jews robbed God? verse 8.

32. What was the Jewish law concerning tithes and offerings? Ex. xxiii. 19; Lev. xxvii. 30; Num. xviii. 21.

33. What promise is made to the Jews if they reformed in this duty? verses 10–12.

34. How was this language verified in the time of Hezekiah? 2 Chron. xxxi. 10.

35. What lesson may we learn from this as to the

gains and advantage of charity. Prov. xi. 25; 2 Cor. ix. 6.

36. How had the Jews spoken against God? verses 14, 15.

37. Was not *this* their fault, that they had kept up the external observance of worship only, without regard to the inward part of the duty?

38. What does our Saviour say in regard to such worship? Matt. xv. 9.

39. It seems that there were some among the Jews whose character was the reverse of those *who spake against God.* What is said of them, and what notice did God take of their conduct? verse 16.

40. What gracious promise does our Saviour give to His followers who gather together in His name? Matt. xviii. 20; Luke xxiv. 15.

41. What is denoted by the book of remembrance? Ps. lvi. 8; Rev. xx. 12.

42. What is the meaning of verse 18?

43. To what does the *day* here prophesied of refer? Chap. iv. 1, 5; 2 Pet. iii. 10.

44. How is God described when He comes to execute His judgments? Deut. iv. 24.

[This was remarkably verified, when, upon the taking the city and temple of Jerusalem by the Roman army, under Titus the Emperor, they were both destroyed by such flames as no industry could quench.—See Josephus, *Bell. Jud.* Lib vi. chap. 10.]

45. Who are we here to understand by the *Sun of righteousness?* verse 2. Luke i. 78.

46. How does Christ come to us *with healing in His wings?*

47. How did He show Himself as the great Physician while on earth?

48. When may true believers be said to *tread down the wicked?* verse 3.

[*Answer.*—When they overcome the world, suppress their own corrupt passions and appetites, and bruise Satan under their feet.]

49. May not the 4th and 5th verses import that, after Malachi, the Jews were not to expect a succession of Prophets?

50. What was the universal opinion of the Jews concerning the coming of Elias? Mark ix. 12.

51. How do you know that John the Baptist was the Elias that was to come? Matt. xvii. 10–13; xi. 14.

52. Why was he called by the name of Elias? Luke i. 17.

53. On what errand was John sent? verse 6.

54. What was threatened if they did not listen to him? verse 6.

55. Did the Jews repent upon the preaching of John? Luke vii. 30.

Easter-day.

[The word *Easter* means *rising.* The Festival of Easter, for antiquity and excellence, takes the precedence of all other festivals, and was observed from the very first ages.

In the primitive times, the Christians of all Churches, on this day, used this morning salutation, "Christ is risen," to which those who were saluted answered, "Christ is risen, indeed;" a custom still retained in the Greek Church. And our Church, supposing us as eager to celebrate the joyful event of the Saviour's resurrection, begins her office of praise, soon after the absolution is pronounced, with *Anthems* proper to the day; encouraging her members to call upon one another "to keep the feast; for that Christ our Passover is sacrificed for us; and is also risen from the dead, and become the first fruits of them that slept."]—*Wheatly.*

1. What is the meaning of the word *Easter?*

2. What event do we celebrate on Easter Day?

3. How long has this *Festival* been observed?

4. How do you determine the day upon which Easter will fall? [See *Rules, Introduction of the Prayer Book.*]

5. On what day of the week was the resurrection of Christ, and how long after His death? Luke xxiv. 1–7.

6. Why was the Jewish festival corresponding to Easter called the Passover? Ex. xii. 13.

7. In what particulars was the Jewish Passover typical of Easter?

8. What greater reasons have Christians to keep Easter than the Jews to keep the Passover? 1 Cor. v. 7, 8; xv. 20.

9. Were the Jews strictly required to keep the Passover? Ex. xii. 17.

10. For what days in Easter week is a special service appointed in the Prayer-Book?

11. Did Christ rise for you?

12. How, then, should you try to live? Rom. vi. 11–13.

13. Where is the *First Lesson* for this Evening's Service?

14. What is the meaning of *Exodus?*

15. By whom was this book written?

16. Can you give any account of Moses?

17. How long before Christ did he live?

18. Where was the land of Egypt?

19. Who was the King of Egypt, and what was his character?

20. In what manner did the Israelites leave Egypt?

21. What time of the year, and what day of the month did they leave? verse 18.

22. What was the Jewish name for this month, and to what part of our year did it correspond? ch. xiii. 4.

23. Did they reckon this as the first month of their *civil* or *ecclesiastical* year?

24. Where was Rameses? Gen. xlvii. 6, 11.

25. To what place did they journey from Rameses? verse 37.

26. What is the meaning of *Succoth?*

27. What was the *probable* number of Israelites that came out of Egypt? verse 37.

28. Who were this mixed multitude? verse 38.

29. Why did they eat *unleavened cakes?* verse 39.

30. When and how long were the Israelites commanded to eat *unleavened bread?*

31. What were they directed to eat with it? verse 8.

32. For what purpose was this command given? Deut. xvi. 3.

[To impress upon them the sense of God's mercy there, the master of every family, when he brake this bread at the paschal feast, and gave every one a piece of it, said, *This is the bread of affliction that your fathers did eat in the land of Egypt.*]

33. Where would have been the sin if they had eaten *leavened* bread? verse 19.

34. How long had the Israelites been in Egypt? verse 41.

35. How long was it from the first calling of Abraham to their departure from Egypt? verse 41.

[From Abraham's arrival in Canaan to the birth of Isaac was 25 years; Isaac was 60 years old when he begat Jacob, and Jacob was 130 years old when he went down into Egypt, making together 215 years; and from his family's coming into Egypt till their departure, was just 215 years more, making a total of 430 years.]—*Bp. Patrick.*

36. Who were excepted from the celebration of this ordinance? verses 43–45.

37. May any now approach the Lord's Supper who have not been first baptized?

38. Can we partake of the benefits of Christ's sacrifice unless we are first baptized, and regenerate in heart? Phil. iii. 3.

[The Papists carrying of their consecrated host from house to house, is not only superstitious in itself, but contrary to this typical law of the Passover, which was that no part of the Lamb should be carried abroad. verse 46.]

39. How was the precept, *neither shall ye break a bone thereof*, verse 46, exactly fulfilled in the true paschal lamb, of which this was a type? John xix. 36.

40. What is meant by verse 47?

41. In after-times was the same strictness required? xxiii. 17. Deut. xvi. 16.

42. How does the Apostle apply the substance of this chapter to Christ? 1 Cor. v. 7, 8.

The First Sunday after Easter.

[The *Sundays after Easter* were spent by the primitive Christians in joyful commemoration of the Saviour's resurrection and the promise of the Comforter; and, accordingly, we find that these occasions of joy and exultation are the principal subjects of all the Gospels from Easter to Whitsunday.

[On this day, being the *octave* of Easter, there used to be a repetition of part of the service of Easter Day; and hence, this Sunday being celebrated in like manner, but in a low degree, obtained the name of *Low Sunday.*]

1. How were the *Sundays after Easter* spent by the primitive Christians?

2. What are the *principal subjects* of the Gospel from Easter to Whitsunday?

3. How many days are there from Easter to Whitsunday?

4. What was this Sunday formerly called?

5. To whom did Christ first appear after His resurrection? Mark xvi. 9.

6. To whom afterward? Mark xvi. 12–14; 1 Cor. xv. 6, 7, 8.

7. What other witnesses of His resurrection were there? Matt. xxviii. 2, 4, 11.

8. What is the largest number to whom He appeared at once?

9. What comforting truth is established by the resurrection of Christ? 1 Cor. xv. 16–22.

10. What is said of eternal life at the close of the Epistle for to-day?

11. Where is the *First Lesson* for this Evening's Service?

[God having, in the foregoing chapter, reckoned with the Babylonians, and showed them their sins and the desolation coming on them, to show that he hates sin wherever he finds it—here comes to show the house of Jacob their sins. This

is to be regarded as addressed to the exile Jews *in* Babylon, and in the first verse they are reminded of their origin and their privileges as descendants of Jacob, and having the name of Israel.]

12. How are the Jews addressed, and of what are they reminded? verse 1.

13. What is reproved in the last clause of the verse? Jer. v. 2.

14. How is the vain confidence of the Jews, and their relying upon their external privileges, elsewhere reproved? Jer. vii. 4; Rom. ii. 17.

15. Why was Jerusalem called the *Holy City?* verse 2.

16. For what purpose does God here refer to former predictions by His prophets? verses 3–5.

17. To what did their fathers ascribe their deliverance from Egypt? Ex. xxxii. 4.

18. What prediction is referred to by *new things?* verses 6, 14.

19. For what reason would God *defer His anger,* and not cut them off as a nation? verses 9, 11.

20. To what particular trials of the Jews is reference made? verse 10.

21. What proof is given that God could do for them what He had promised? verses 12, 13.

22. To what does the word *called* allude? verse 12. Gen. xii. 1, 2.

23. Where is language, like that in verse 12, ap-

plied to Jesus Christ, in the New Testament? Rev. xxii. 13.

24. Of whom does the Prophet speak? verse 14. Chap. xliv. 28.

25. Who is the speaker in the last clause of verse 16? Is. lxi. 1; Luke iv. 18.

[Bishop Lowth gives *Origen's* sense of this passage thus: "Who is it that saith in Isaiah, And now the Lord hath sent me and his spirit? in which, as the expression is ambiguous, is it the Father and the Holy Spirit who hath sent Jesus; or, the Father who hath sent both Christ and the Holy Spirit? The latter is the true interpretation."

Some refer the passage to the Prophet, as asserting his divine commission.]

26. As referring to Christ, what doctrine does the passage tend to prove?

27. How does God now teach His people the way in which they should go? verse 17.

28 What blessings would have followed Israel's obedience to the commands of God? verses 18, 19.

29. What command is given to the exiles addressed *as if in* Babylon? verse 20.

30. What is the import of the next verse? verse 21.

31. What is taught in verse 22d?

32. How is the condition of the wicked further described by the Prophet? Chap. lvii. 20.

33. How is the *peace* enjoyed by the righteous described? Phil. iv. 7.

The Second Sunday after Easter.

1. What resurrection besides that of Christ, and the future general resurrection, is mentioned in Scripture? Rom. vi. 4, 5.

2. In what part of the baptismal service is this referred to?

[See Exhortation at the close of the Service for Baptism.]

3. What should they seek who are risen from sin? Col. iii. 1, 2.

4. By whose power and command do any rise from sin? John v. 25.

5. Whose life do those risen from sin possess? Col. iii. 4.

6. Where is the *First Lesson* for this Evening's Service?

[Hosea was contemporary with Isaiah, and began to prophesy a little before him. He is placed the first in order among the twelve minor Prophets, and is as ancient as any of them, except Jonah. It is most probable that he was an Israelite, and lived in the kingdom of Samaria, or of the ten tribes, as his predictions are chiefly directed against their wickedness and idolatry. He labored more than 60 years, (the Jews reckon 90 years,) but with very little success, and probably lived to see his awful threatenings executed in the captivity of the ten tribes.]

7. Who was Hosea? Chap. i. 1.

8. With whom was he contemporary?

9. How long before Christ did he begin to prophesy?

10. For what period did he exercise the office?

11. What was the subject of his predictions?

12. What prophecies of his exhibit remarkable proof of the foreknowledge with which he was inspired? Compare ii. 23 with Rom. ix. 24, 26; xi. 1 with Matt. ii. 15; and vi. 2 with 1 Cor. xv. 4.

13. What exhortation is here addressed to Israel? verse 1.

14. What should be the first concern of all who have rebelled against God?

15. What form of confession does the Prophet prescribe? verses 2, 3.

16. Had the Jews a *precomposed Liturgy and Lessons* appointed out of the Law and the Prophets for their Synagogue worship?

17. What is the first piece of solemn worship recorded in Scripture? Ex. xv. 1, 20, 21.

18. Must not this have been a *precomposed form?*

19. What other divinely appointed forms of prayer are mentioned in the Old Testament? Num. vi. 22–26; Deut. xxi. 7, 8; xxvi. 3, 5–11; Ez. iii. 11; Neh. xii. 24.

20. How did our Saviour command His disciples to pray? Luke xi. 2.

21. Did not our blessed Lord, even upon the cross, pour out His soul in the use of a form? Mark xv. 34; Ps. xxii. 1; Luke xxiii. 46; Ps. xxxi. 5.

[In the language of the divines of Leyden, "Christ, while suspended from the cross, used that golden form of prayer which David, as His prototype, had composed."]

22. Was the use of the Lord's Prayer considered obligatory by the early Christians?

Answer. Tertullian, who was nearly contemporary with St. John, says: "*The Son taught us to pray, our Father,*" *etc.;* and he calls this *the prayer appointed by Christ.* St. Cyprian, about 150 years after the Apostles, says: "*Christ gave us a form of prayer, and commanded us to use it.*" St. Cyril calls it "*the prayer which God has taught us.*" St. Austin says, "*that we cannot be God's children unless we use it;*" and remarks, "*that it was said at God's Altar every day.*"

[The learned and Rev. Mr. John Gregorie has shown that *The Lord's Prayer* was collected out of the Jewish Liturgies, and has translated the whole from them as follows:

"Our Father which art in heaven, be gracious unto us, O Lord, our God, hallowed be thy name, and let the remembrance of thee be glorified in heaven above and upon earth here below. Let thy Kingdom reign over us now and forever. The holy men of old said, remit and forgive unto all men whatsoever they have done against me. And lead us not into temptation, but deliver us from the evil thing. For thine is the Kingdom, and thou shalt reign in glory forever and for evermore."—*Horne's Introduction,* vol. iii., p. 296.

All the Liturgies which have obtained use in the Christian Church, may be traced back to four ancient Liturgies, which bear the name of St. Peter, St. James, St. John, and St. Mark; and these four Liturgies "resemble each other too much to have grown up independently, and too little to have been copied from each other." Justin Martyr, in the early part of the 2d century, called the prayers then in use "Common Prayers;" and those old Syrian Christians which

Dr. Buchanan discovered in the East, whom God, by an almost miraculous providence, preserved distinct from all other Christians, were also found possessing a Liturgy bearing marks of belonging to the same great family of Liturgies before described.—*The Churchman's Reasons for his Faith and Practice,* pp. 237, 238.]

23. What is meant by *calves of our lips?* Heb. xiii. 15.

24. With whom had Israel formerly made alliance? verse 3; chap. xii. 1.

25. What great truth is taught in the last clause of verse 3? Ps. lxviii. 5; xxvii. 10.

26. What gracious promises of God's favor and blessing upon Israel's conversion are contained in verses 4–8?

27. What is the meaning of the metaphors in the 5th verse?

28 May not these promises be applied to true penitents in every age?

29. What will God lead His people Israel to say after their conversion? verse 8.

30. To this, what gracious reply is God represented as giving? verse 8, last clause.

31. What character is given to those who profit by the truths here delivered? verse 9.

32. Who are most likely to know the truths and providences of God? Ps. xxv. 14; John viii. 47.

33. To whom is Christ a *stone of stumbling and rock of offence?* 1 Pet. ii. 8.

The Third Sunday after Easter.

1. Mention some cases of persons raised from the dead. 1 Kings xvii. 21, 22; 2 Kings iv. 32–35; xiii. 21; Luke vii. 11–15; John xi. 43, 44; Acts xx. 9, 10, 12.

2. What is one chief difference between their rising and the resurrection of Christ? Rom. vi. 9.

3. Repeat some verse showing that the body we possess shall be raised, and how it shall be changed? 1 Cor. xv. 42–44.

4. Is the resurrection of men as sure as their death? 1 Cor. xv. 22.

5. What passage in the Old Testament proves the resurrection of the body? Job xix. 25–27.

6. Where is the *First Lesson* for this Evening's Service?

7. Who was Micah? Chap. i. 1.

8. Where was Morasthi? Chap. i. 14, 15. Josh. xv. 44.

[St. Jerome says that the tomb of Micah was at Morasthi, and converted into a church in his time.]

9. In the reign of what kings of Judah did he prophesy?

10. How long before the coming of Christ?

11. Against whom were his predictions uttered? i. 1.

12. What prophecy of his is related to have saved

the life of the prophet Jeremiah? Micah iii. 12; Jeremiah xxvi. 18, 19, 24.

[This prophecy was delivered by Micah more than one hundred years before the circumstance related in the history of Jeremiah.]

13. Where in the New Testament is Micah mentioned as a prophet? Matt. ii. 5, 6; John vii. 42.

14. What language of his did our Saviour quote? Micah vii. 6; Matt. x. 35, 36.

[The prophet, in the close of the last chapter, having foretold the destruction of Jerusalem, predicts in this the proclamation of the Gospel and the increase of Christ's kingdom in the latter ages of the world, (verses 1–8). The Babylonish captivity is threatened, (verses 9, 10,)—in view of this calamity God's people are comforted with the assurance that the Church shall, in due time, triumph over all enemies, and break in pieces all the kingdoms of the earth, verses 11–13.]

15. What is predicted in the first three verses of this chapter?

16. In what other prophecy is similar language recorded? Is. ii. 2–4.

17. What time is alluded to by the last days? verse 1.

18. What place is meant by the mountain of the house of the Lord?

19. What is the figurative meaning? Heb. xii. 22.

20. To what does Christ compare His disciples? Matt. v. 14.

21. How do you explain the last clause of the 1st verse, *and people shall flow unto it?* Isaiah lxvi. 12.

22. What Jewish custom is referred to? verse 2.

23. How many times in the year were they required to appear before the Lord? Ex. xxxiv. 23.

24. How are we required to enter the courts of the Lord's House, and even the very gates thereof? Ps. c. 4.

25. When did the *law go forth out of Zion and the word of the Lord from Jerusalem?* Luke xxiv. 4, 7; Acts i. 8.

26. By whom was the *word of the Lord* first proclaimed? Heb. ii. 3.

27. How will God judge *among many people?* Ps. cx. 6; Luke xix. 27.

28. Is the prediction (verse 3) fulfilled?

29. When may we hope it will be?

30. Which of the Christian graces especially promotes peace? 1 Cor. xiii. 4–7.

31. How does the oriental *ploughshare* differ from ours?

32. What is the marginal reading for *pruning hooks?* verse 3.

33. How is the peace here mentioned described? verse 4.

34. What is the distinguishing characteristic of Christ's kingdom? Ps. lxxii. 7; Isaiah lxv. 25.

35. What is Christ himself called? Isaiah ix. 6; Micah v. 5; Eph. ii. 14.

36. When was the prophecy, in verses 6, 7, partially fulfilled?

37. When will it receive its full accomplishment?

38. To what does *Mount Zion* refer? verse 7. Rev. xxi. 2, 3.

39. What is the marginal reading of *tower of the flock?* verse 8. Gen. xxxv. 21.

40. To what does the expression have reference here?

41. *When did the kingdom come to the daughter of Jerusalem, even the first dominion?* verse 8. Luke i. 32; Matt. xxi. 5.

42. To what is the prophecy, verses 11–13, to be applied?

43. What custom is alluded to, verse 13? Deut. xxv. 4.

44. When will the first clause of verse 13 be fulfilled? Rev. ii. 26, 27.

45. What does the last part of the verse denote? Isaiah lx. 6, 9; Rev. xxi. 24, 26.

The Fourth Sunday after Easter.

1. What day of rest did the Jews keep, and why? Ex. xx. 11; Deut. v. 15.

2. Why has the change been made to the first day of the week, or the "Lord's Day?"

3. Show that the Lord's Day was religiously kept by the Apostles. Acts xx. 7 ; 1 Cor. xvi. 2.

4. When was the Sabbath first appointed to man? Gen. ii. 2, 3.

5. What promise did the Lord make to the Jews who kept it well ? Isaiah lviii. 13, 14.

6. Do not these passages show that it was a spiritual service which was required of them ?

[See also Ps. xcii., the title of which is remarkable.]

7. What punishment was threatened for its neglect? Ex. xxxi. 14.

8. Is there any instance of this threat being executed ? Num. xv. 32, 35, 36.

9. What account have we of the Lord's observance of the Sabbath ? Mark i. 21; Luke iv. 16, 31; xiii. 10.

10. What works may we do on the Lord's Day ?

11. Where is the *First Lesson* for this Evening's Service ?

[Nahum probably prophesied after Israel was carried captive into Assyria by Shalmaneser, which was in the sixth year of Hezekiah, King of Judah, B. C. 721, and before the attempted destruction of Jerusalem by Sennacherib, in the 14th year of Hezekiah.]

12. Who was Nahum ? verse 1.

["Alkosh (about 30 miles north of Mosul) was the birthplace of the prophet Nahum ; his tomb is still shown there, and Jews from all parts come on pilgrimage to it. He was

of a Jewish family, who resided at Alkosh during the captivity of Nineveh.]—*Rich's Koordistan.*

13. How long before Christ did Nahum prophesy?

14. What was the subject of his prophesy?

15. Of what empire was Nineveh the capital?

16. In what direction did it lie from the Holy Land.

17. Where is the building of Nineveh mentioned in the Bible? Gen. x. 11.

18. What was the probable extent and population of Nineveh? Jonah iii. 3; iv. 11.

19. Who had been sent, more than 100 years before the time of Nahum, to preach to the Ninevites?

20. Why were they spared at that time?

21. When was Nineveh destroyed?

[The destruction of Nineveh is recorded in one of the Apocryphal Books—Tobit xiv. 15, and the time is placed by Dr. Prideaux, in the twenty-ninth year of King Josiah, B. C. 612, about 24 years before the destruction of Jerusalem; which time exactly agrees with the account given by the heathen historians, Herodotus and others.]—*Lowth.*

22. In what respect is God a *jealous* God? verse 2. Ex. xx. 5.

23. To what is allusion made in verses 3, 5? Ex. xix. 16–20; Judg. v. 4, 5.

24. Of the destruction of what *place* does the prophet speak? verse 8. Zeph. ii. 13.

[This prophecy was so strikingly fulfilled in the *utter end* of the very *place* of the city, that Lucian, a heathen writer

200 years after Christ, says: "Nineveh is already perished, and there is no remaining trace of her."]

25. When Nineveh was taken by the Babylonians and Medes, how were the king and his people employed? verse 10.

26. Who is the *one* here referred to? verse 11. 2 Chron. xxxii. 9, 17.

27. What *wicked counsel* did he give? 2 Kings xix. 9–13.

28. How were he and his army *cut down?* verse 12. 2 Kings xix. 35.

29. Who was king of Judah at the time of the destruction of the Assyrian army?

30. How were he and Judah under the *yoke* of the Assyrian king? verse 13. 2 Kings xviii. 13–16.

31. Of whom is the 14th verse spoken, and when was the prophecy fulfilled? 2 Kings xix. 37.

32. Where is the first part of verse 15 also found? Isaiah lii. 7.

33. To what do the words there relate?

34. Of what may they be here understood?

35. How are the same words, as quoted by the Apostle Paul, applied? Rom. x. 15.

36. Who are now the messengers of *good tidings* to us?

37. What are the *tidings* which they bring?

38. How should we receive their message?

The Fifth Sunday after Easter.

[The Monday, Tuesday, and Wednesday, immediately before the Ascension, are called Rogation days. "About the middle of the fifth century, Mamercus, Bishop of Vienna, upon the prospect of some dreadful calamities that threatened his diocese, appointed, that on these days, extraordinary supplications, accompanied with fasting, should be offered up to God.

The design of the Church, in enjoining these days, is not only to prepare us to celebrate with proper devotion our Saviour's Ascension, but also to deprecate God's wrath, that so He may be pleased to avert the judgments which our sins have deserved.

What in the Greek Church are termed *Litanies*, are called *Rogations* by the Latin, and signify supplications.]

1. What are *Rogations* called by the Greek Church?

2. What does the word signify?

3. *What days* are called Rogation days?

4. Why are they so called?

5. When, and by whom were they appointed?

6. What is the design of the Church in enjoining the observance of these days?

7. Upon what day in the week following this Sunday does the Church commemorate the Ascension of our Saviour?

8. How many days after Easter? Acts i. 3.

9. Of what consequence to us is our Lord's Ascension? Heb. vii. 25; 1 John ii. 1, 2.

10. Where is the *First Lesson* for this Evening's Service?

11. In what part of the Jewish year did the *latter rain* fall? Joel ii. 23.

12. To what portion of our year does this correspond?

13. During what months is there no rain in Judea?

14. What *reason* is given why they should ask God for rain? verse 2. Jer. xiv. 22.

15. How does St. James instruct us as to the efficacy of prayer? James v. 16–18.

16. Mention a remarkable illustration of this verse. Josh. x. 12–14.

17. What is the language of our Saviour in regard to this? Matt. xxi. 22.

18. Who "*went their way as a flock*," and what is the meaning of the expression? verse 2. Jer. l. 17.

19. Who are meant by the *shepherds* and the *goats?* verse 3. Jer. xxiii. 1, 2.

20. In whose *strength* does the prophet say they shall be as *mighty men*, victorious over their enemies? verse 5.

21. Through whom alone can we overcome our spiritual enemies?

22. What people are represented by the expression, house of Joseph? verse 6.

[Upon Reuben's forfeiting his birthright, that privilege was conferred upon the sons of Joseph, of whom Ephraim

had the precedence; (see Gen. xlviii. 20; 1 Chron. v. 1.) hence, after the separation beween the tribes, he is called the head of the ten tribes.]

23. Upon the general restoration of the Jews, shall there be any distinction between Judah and Israel? Ezek. xxxvii. 16–23.

24. What is the meaning of the phrase *I will hiss for them?* verse 8.

[Call them by a certain signal, as the shepherd his flock, or the owner his bees, for it is a well-known fact that in the East, the keeper of bees draws them thus from their hives into the field, and leads them back again by a hiss or a whistle. Hence "it shall come to pass, that the Lord shall hiss for the fly and for the bee that is in the land of Assyria." Isaiah vii. 18.]

25. How does God now call sinners and redeem them?

26. To what restoration of the Jews does the promise refer? verses 8–10.

[Probably to the general restoration of the Jews upon their conversion. Some think it was literally fulfilled when Ptolemy Philadelphus, King of Egypt, sent 120,000 Jews out of his country into their own land; as was the promise of *gathering* them out of Assyria by Alexander, the son of Antiochus Epiphanes.]

27. How do these promises now have their spiritual accomplishment? Rom. viii. 21.

28. What is it to *walk in the name of the Lord?* Col. ii. 6, 7.

Sunday after Ascension-Day.

1. What is this Sunday called ?

[During this week the apostles and disciples continued in the *expectation* of the Comforter, and in earnest prayer for him, on which account this week has been styled the *week* of *expectation.*]

2. How was this week spent by the Apostles ? Acts i. 13, 14.

3. What has it been sometimes called ?

4. What act was Christ performing when taken up ? Luke xxiv. 50, 51.

5. If we desire to ascend into heaven, what will aid us in preparation to go there ? Col. iii. 2.

6. Is this promised to the friends of Christ ? 1 Thess. iv. 16, 17.

7. Where is the *First Lesson* for this Evening's Service ?

8. In the reign of what king of Judah did Zephaniah prophesy ? Zeph. i. 1.

9. How long before the coming of Christ ?

10. With what prophet was he contemporary ? Jer. i. 2.

11. What city is referred to ? verse 1.

12. Whose voice had she refused to obey ? Jer. xxii. 21.

13. Why was this woe denounced upon her ? verses 2–4.

14. How had the priests *done violence to the law?* verse 4. Ezek. xxii. 26.

15. How was the Lord in the midst of Jerusalem? verse 5.

16. Did not this aggravate the sin of the Jews?

17. Will not our sin be greater if we reject Him in the midst of His ordinances and Church?

18. What nations had God cut off? verse 6. Zeph. ii. 13; 2 Kings xvii. 6.

19. Did the Jews repent when punished? verse 7.

20. What are the words of the prophet, showing the loving-kindness of God to His people? Isaiah lxiii. 8.

21. What visitation is referred to in verse 8?

[This may perhaps be meant of the same general summons which Joel speaks of, (Joel iii. 2,) a general discomfiture of God's enemies in some decisive battle, before the general judgment; such probably as the battle of Gog and Magog, described Ezek. xxxix., and that of Armageddon, spoken of Rev. xvi. 14, 16.]—*Dr. Lowth.*

22. When will the times prophesied of in verse 9 be fulfilled? Zech. xiv. 9; Isaiah xi. 9.

23. Give an instance of the literal accomplishment of verse 10. Acts viii. 26–40.

24. In what did the Jews pride themselves? verse 11. Matt. iii 9; Rom. ii. 17.

25. To whom are the blessings of the Gospel peculiarly promised? verse 12. Isaiah lxi. 1; Matt. v. 3.

26. Do these texts refer to such as are poor in this world's goods, or to that poverty which consists in lowliness of mind and contempt of the world? James ii. 5.

27. Who may be meant by the *afflicted?* verse 12. Rev. vii. 14.

28. What shall be the character of the remnant of Israel? verse 13.

29. To what period do these hymns of joy properly belong? verses 14–17.

30. Where is our Saviour called *the King of Israel?* verse 15. John i. 49.

31. What promise has Christ made to all His true disciples? Matt. xxviii. 20.

32. When will God make Israel *a name and a praise among all people of the earth?* verse 20.

33. Mention an instance in the history of the Jewish Church when it was honored by all about them? Esth. viii. 17.

Questions

ON THE

SUNDAY EVENING LESSONS

IN THE CHURCH SERVICE.

SERIES II.—FIRST LESSONS.

Whit-Sunday.

[The Church on this day commemorates the gift of the Holy Ghost. The Jewish Pentecost, which commemorated the giving of the law on Mount Sinai, was observed fifty days after the Passover; and so likewise the descent of the Holy Ghost, enabling the Apostles to promulgate the spiritual law from Mount Zion, is now observed fifty days after that great event, when *Christ our passover was sacrificed for us*. As our *Easter Festival*, therefore, takes place of the *Jewish Passover*, so, likewise, our *Whitsuntide* takes place of the *Jewish Pentecost*.

This Festival was, perhaps, styled metaphorically *Whit-Sunday*, that is, *White Sunday*, because the light of heaven this day fell on the Apostles, and enabled them to become "lights to lighten the world." Or it was so called from its being one of the two principal seasons of baptism, when all

who were baptized wore *white* garments, in token of the spiritual *purity* which baptism designated and the *innocence* of life to which they bound themselves.

Some contend, that this Festival was as old as the Apostles' time, and that it was to the Christian, and not the Jewish Pentecost which St. Paul hastened. (Acts xx. 16.) We know of its observance in the Church, very early in the second century, from the testimony of Justin Martyr, Tertullian, and Origen.]

1. What does the Church commemorate on Whit-Sunday?

2. With what Jewish holyday does it correspond?

3. What is the meaning of Pentecost?

4. How many days after Easter is Whit-Sunday?

5. By what other name is the Jewish Pentecost called? Ex. xxxiv. 22. [Nicholls' *Help to Reading the Bible*, pp. 178, 179.]

6. What did the Jews celebrate at Pentecost? Deut. xvi. 10.

7. Why was this Festival called Whit-Sunday?

8. How far back has this Christian Feast been observed?

9. After the first descent of the Holy Ghost, how was it conferred on those who were baptized? Acts viii. 14–17.

10. Was the laying on of hands considered an important doctrine and practice in the Apostolic Church? Heb. vi. 2.

11 What rite which perpetuates this, has our Church?

12. For what purpose is the Holy Ghost with us? John xiv. 26; xvi. 8.

13. Where is the *First Lesson* for this Evening's Service?

14. Who is meant by the *Branch* here spoken of? verse 1.

15. Whence should this Branch arise?

[The Chaldee paraphrase of this text is—"There shall come a king out from the sons of Jesse, and Christ shall arise from his son's sons.]

16. How is Christ called the son of Jesse?

17. What extraordinary endowments should be given the Messiah, for His great work? verse 2. [See the Prayer in the Confirmation Service.]

18. What did our Lord declare of Himself when He first began to preach? Luke iv. 18.

[The Septuagint reckon up here seven gifts of the Spirit answerable to the "seven spirits of God," mentioned, Zech. iii. 9; iv. 10; Rev. i. 4.—*Dr. Lowth.* See also the hymn, Veni, Creator Spiritus, in the Ordering of Priests.]

19. Does God judge us according to the outward appearance? verse 3; John vii. 24; Jas. ii. 1.

20. What is predicted as to the character of his government? verse 4.

21. What is an especial characteristic of Christ's kingdom? Ps. lxxii. 2, 4, 12; Jas. ii. 5.

22. What is the meaning of the last clause of v. 4? Heb. iv. 12.

23. To whom does the Apostle Paul apply this, and when will the prediction be eminently fulfilled? 2 Thess. ii. 3, 4, 8.

24. What is described as the result of Christ's coming and government? verses 6–9.

25. How was this in a measure fulfilled, in the time of the Messiah?

26. When will the grand accomplishment of this prophecy take place? verse 9.

27. When was Christ set up as an ensign for the people? verse 10; John xii. 32.

28. How is He now?

29. What restoration of the Jewish nation is referred to? verse 11; Rom. xi. 25, 26.

[This part of the chapter contains a prophecy, which certainly remains yet to be accomplished.—*Bp. Lowth.*

I take this part of the chapter to foretell those glorious times of the Church which shall be ushered in by the restoration of the Jewish nation. This remarkable scene of Providence is plainly foretold by most of the prophets of the Old Testament, and by St. Paul in the New.—*Dr. Lowth.*]

30. Where was Pathros? Ezek. xxix. 14.

31. Where were Cush and Elam? Dan. viii. 2.

[These were probably portions of Persia, between the Persian Gulf and the Tigris. The city Susa or Shushan was in the province of Elam.]

32. Where was Shinar? Gen. x. 10.

[A part of Babylonia, and supposed to be the plain lying between the Tigris and the Euphrates.]

33. Where was Hamath?

[Hamath was a celebrated city of Syria, described by Burckhardt as situated on both sides of the river Orontes. It was visited in 1834 by the Rev. Eli Smith, and contains about 30,000 inhabitants.]

34. What does the Prophet intend by the metaphors in the last three verses?

[*Answer.*—The removing of all impediments that might hinder the return of God's people.

The 15th verse imports that the deliverance of the Jews in the latter times from their several captivities, should be as miraculous as that which was vouchsafed to them by Moses, when, by lifting up his rod, the Red Sea was divided and gave them a passage out of Egypt.—*Dr. Lowth.*]

Trinity-Sunday.

[In all the ancient Liturgies we find that this day was looked upon only as an octave of Pentecost. After the Arian heresy, (denounced in the first General Council at Nice, A. D. 325), the wisdom of the Church thought it convenient, that though the blessed Trinity was daily commemorated in its public offices of devotion, yet it should be the more solemn subject of one particular day's meditation, as an eternal protest against the Arians. The reason why this day was chosen as most seasonable for this solemnity, was because our Lord had no sooner ascended into heaven, and the Holy Ghost descended upon the Church, but there ensued the full knowledge of the glorious and incomprehensible Trinity, which before that time was not so clearly known.—*Wheatly.*]

1. What is the meaning of *Trinity?*

2. To whom is the title, Trinity, given?

3. Whom do we mean by the "Three?"

4. Whom by the One in which the Three are?

5. Why was the Trinity ordered to be commemorated on a particular day?

6. When did the Arian heresy arise?

7. Why was this time chosen for this Festival?

8. Which is the last Festival in the ecclesiastical year?

9. What days preceding this Sunday, are the *Ember-days?*

[N. B.—For further questions respecting the *Ember-days*, see *Fourth Sunday in Advent.*]

10. Where is the *First Lesson* for this Evening's Service?

11. What do we mean by the word *Bible?*

12. If the Bible is the word of God, in what frame of mind ought we to read it?

13. Into how many principal parts is the Holy Bible divided?

14. In what language were the Scriptures originally written?

15. What translation of the Bible is called the Septuagint? [Nicholls' *Help to Reading the Bible*, p. 5.]

16. Give some account of the present English version. [Nicholls' *Help*, pp. 154–156.]

17. Who wrote the book of Genesis, and what other books were written by him?

18. What is the meaning of *Genesis?*

19. How *long a period* does the history of the book of Genesis embrace?

20. About what time did Moses write this book, and how came he by the knowledge of these events?

21. If by tradition, through how many hands must this account have passed?

[From Adam to Noah, there was one man (Methuselah) who lived so long as to see them both. And so it was from Noah to Abraham; Shem conversed with both. As Isaac did with Abraham and Joseph, from whom these things might easily be conveyed to Moses, by Amram, who lived long enough with Joseph.—*Bp. Patrick.*]

22. What is meant by *all the host of them?* verse 1; Dan. iv. 35.

23. What is the meaning of God's *resting* on the seventh day? verse 2.

24. What important fact is recorded in the 3d verse?

25. Why was the seventh day thus distinguished from the other six?

26. No mention is made of Adam's or Abel's, or the patriarchs' observing this day—Should we infer from this, that it was not set apart, till the law was delivered? Ex. xvi. 22–26. [Nicholls' *Help*, p. 177.]

27. What day of the week do Christians keep holy? and by whose authority is this done?

28. What does Christ style Himself? Matt. xii. 8.

29. Of what is the holy rest of the Christian Sabbath an emblem? Heb. iv. 9.

30. What is meant by *generations* of the heavens and the earth? verse 4.

[This is the first time the name *Lord God* is used in the Bible. Upon this Bishop Patrick says, "The Hebrew doctors observe, that Jehovah Elohim (Lord God) joined together is *the full and perfect name of God*, and therefore fitly reserved till this place, when the works of God were perfected, and not before."]

31. What is said of the first productions of the earth? verses 5, 6.

32. How did God form man? verse 7.

33. What is there in this verse to show that the soul is distinct from the body?

34. No record is made of the creation of angels; what reason have we for believing, that they were created before man? Job xxxviii. 4, 5, 7; Ps. viii. 5.

35. Of what is the Christian's body the temple? 1 Cor. vi. 19.

36. Where was the garden of Eden? verses 8, 10.

[From the well-known *names* of the Hiddekel or Tigris and the Euphrates, we determine that the garden of Eden was situated in or near Mesopotamia. It is supposed that the Tigris and Euphrates met and united their streams at the garden, and that below it, the river parted again into two streams, called Pison and Gihon, and that all these are called *heads*.—*Scott*.

So, Bishop Patrick, who, however, locates the garden further south, in Babylonia.

The most general opinion is, that Eden was situated in Armenia, near the sources of the great rivers, Euphrates, Tigris, Phasis, and Araxes.]

37. What trees were placed there? verse 9.

38. Of what was the garden a type?

39. What may God have intended to represent by the tree of life? Rev. xxii. 2.

[St. Austin says: "In other trees, there was nourishment for man; but in this, also a sacrament."

For it was both a symbol of that life which God had already bestowed upon man, and of that life he was to hope for in another world, if he proved obedient.—*Bp. Patrick.*]

40. Why was the tree of the knowledge of good and evil so called?

[Of the rivers named, (vs. 10–15,) the river Pison was probably the Phasis, which falls into the Black Sea—Gihon, the Araxes, which, rising near the source of the Phasis, pursues its south-easterly course to the Caspian Sea—and Hiddekel, was the Tigris. Ethiopia was the land of Cush—not the country so called in Africa, but another in Asia, adjoining the easterly mouth of the Euphrates.]

41. For what purpose was Adam placed in the garden of Eden? verse 15.

42. What do we learn from this in regard to ourselves? 1 Thes. iv. 11; 2 Thes. iii. 10.

43. What prohibition was laid upon Adam? and what was the penalty of transgression? verses 16, 17.

44. Would he have lived forever, if he had taken and eaten of the tree of life? Gen. iii. 22.

45. What is the meaning of the expression, "Thou shalt surely die"—instant death? Gen. iii. 19.

The First Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. Who are meant by the sons of God? verse 2; Gen. iv. 26.

3. Who, by the daughters of men?

4. What is related of them?

5. What was amiss in these marriages?

6. What resolution did God make? verse 3.

7. How does God's Spirit strive with man?

8. What is the meaning of "for that he also is flesh?"

9. How long a respite did God grant the wicked world?

10. To what did they owe this delay in their punishment? 1 Pet. iii. 20.

11. To what should the long-suffering of God lead us? 2 Pet. iii. 9.

12. What was the state of the whole earth at this time? verse 5.

13. Can God be said, properly, to repent or to grieve? verse 6.

14. What, then, is the meaning?

15. What did he resolve to do? verse 7.

16. Who found grace in the eyes of the Lord? and what is the meaning of the phrase? verse 8.

17. What is meant by *the generations of Noah?* verse 9.

18. What was the character of Noah?

19. What is meant by his being *just and perfect in his generations?*

20. What is the meaning of, *the end of all flesh is come?* verse 13.

21. What command did God give Noah? verse 14.

22. What was gopher-wood?

23. Of what fashion was the ark to be? vers. 15, 16.

[This vessel was not in the form of one of our ships or boats; for it was not made sharp forward to cut the waves, but broad like a chest; and, therefore, had a flat bottom, with a cover or a roof. We do not find it had any rudder, being steered by angels.—*Bp. Patrick.*]

24. How much is a cubit?

25. What, then, were the dimensions of the ark?

26. What is the meaning of, *in a cubit?* verse 16.

[The roof was to be raised in the middle, like that of a house, one cubit, so as to slope on each side, for it is evident, from chap. viii. 13, that the ark had a cover.]

27. Of what is the ark of Noah a type? 1 Peter iii. 20, 21.

28. What is the door of entrance into the ark? [See the first Prayer in the Baptismal Service.]

29. God had used similar language to that in the 17th verse, before. For what purpose was the repetition made?

30. What promise did God make to Noah? v. 18.

31. This is the first time the word *covenant* occurs in the Bible. To what does it relate?

32. What covenant does God make with us, when we are baptized and received into the ark of Christ's Church?

33. Who of Noah's family were to go into the ark with him? verse 18.

34. What animals was he directed to take into the ark? verses 19, 20.

35. How is it said these animals were to get into the ark?

36. What else was Noah to take with him? v. 21.

37. Did Noah obey God? verse 22.

38. What led him thus to obey? Heb. xi. 7.

39. What hymn compares the ark to the Church of God?

The Second Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. What incidents in Abram's history are referred to by "these things?" verse 1.

3. How did the Lord speak unto Abram?

4. What is *a vision*, as here used?

5. What assurance of His favor, did God give Abram?

6. Of what may Abram have been in fear?

7. How does the Apostle describe the rewards of believing obedience and self-denial? 1 Cor. ii. 9.

8. What answer did Abram make? verse 2.

9. What promise had God before made to him? chap. xiii. 16.

10. Did he disbelieve this promise?

11. Who was likely to inherit his estate? verse 3.

[The custom of adopting as an heir, a slave, either recently purchased, or already grown up in the family, still prevails in India, in default of children.—*Burder.*]

12. What new promise did the Lord make Abram? verse 4.

13. Where did the Lord bring him, and what further promise did He make? verse 5.

14. As it was not yet sundown, (verse 12,) how do you account for his being told to look upon the stars?

15. How did Abram receive this promise of God? verse 6.

16. What reward did he obtain for his faith?

17. What is meant by that? Rom. iv. 20–22.

18. Is this history given on Abram's account only? Rom. iv. 23.

19. What does it teach us? Rom. iv. 24, 25.

20. What, then, is the meaning of being "justified by faith?"

21. What must accompany faith? Jas. ii. 17, 26.

22. What land had God given Abram to inherit? verse 7; Gen. xiii. 12.

23. What sign did the Lord give him, to make him sure of the promise? verses 9, 10, 17.

[It was a very ancient custom, when a covenant was made, to divide a beast, and for the persons making the

covenant to pass between the parts. To this custom, there is a reference in Jeremiah xxxiv. 18, 19.—It was as much as saying, "Thus let me be divided and cut in pieces, if I break the oath which I have now made." God graciously condescended to ratify his covenant with Abram in a similar manner.]

24. What happened when the sun was going down? verse 12.

25. Of what was the *great darkness* emblematical?

26. What future events were foretold to Abram? verses 13–16.

27. What period besides their affliction in Egypt is included in the 400 years? Ex. xii. 40.

[*Explanation.*—From the birth of Isaac, when these years began, to their deliverance out of Egypt, was just 405 years. It was 25 years from Abram's coming into Canaan to the birth of Isaac, which added to 405, make the 430 years mentioned in Ex. xii. 40. This 430 years comprehends the time of Abram's sojourning, as well as his seed.]

28. When did Abram's posterity come out with great substance? verse 14; Ex. xii. 35, 36.

29. How long did he live? verse 15; Gen. xxv. 7, 8.

30. At what period was it declared that the descendants of Abram should return to the land of Canaan? verse 16.

[It was the *fourth generation* of the Israelites who went down into Egypt, that entered upon and inherited the land of promise. Thus Caleb was the fourth from Judah. 1 Chron. ii. 4, 5, 9, 18. And Moses, the fourth from Levi. Ex. vi. 16, 18, 20.]

31. What is the meaning of "the iniquity of the Amorites is not yet full?"

32. Who only of the Amorites were saved, when the time of destruction came? Josh. vi. 25.

33. What came to pass, when it was dark? v. 17.

34. Of what may the smoking furnace have been an emblem? Deut. iv. 20.

35. Of what, the burning lamp? Is. lxii. 1.

36. What covenant did the Lord make with Abram? verse 18.

37. What river is the River of Egypt?

38. In the reign of what Hebrew kings, were all the kings between these rivers, tributary? 2 Chron. ix. 26; 2 Sam. viii. 3.

39. What country has God promised to give us, as an inheritance?

40. In what sacraments have we the tokens or pledges to assure us of that inheritance?

41. If we keep our promises and lead Christian lives, will God surely keep His promise and bring us to heaven? Num. xxiii. 19.

The Third Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. When Jacob heard that there was corn in Egypt, what direction did he give to his sons? v. 1, 2.

3. What is implied in the question, why do ye look one upon another?

4. How far, and in what direction, was Egypt from Canaan?

5. Which of Jacob's sons went not with his brethren? verse 4.

6. Why was he not sent?

7. Why was Benjamin especially called Joseph's brother? Gen. xxxv. 24.

8. What was the occasion of Jacob's sending to Egypt for corn? verse 5.

9. How extensive was the famine? Gen. xli. 56.

10. Who was the governor of the land? verse 6.

11. What was fulfilled, when Joseph's brethren bowed down themselves before him? Gen. xxxvii. 7.

12. How did Joseph treat his brethren? verse 7.

13. What was probably the reason for his treating them in this manner?

14. Why should Joseph more easily know his brethren, than they him? verse 8.

15. How old was he at this time? Gen. xli. 46, 53.

16. How long had he been in Egypt? Gen. xxxvii. 2.

17. What reason can you give, why Joseph, during all this time, and especially the seven years he had been in power, had not made known his condition to his father?

18. With what did he charge his brothers? verses 9, 12.

19. What reply did they make? verses 11, 13.

20. What is meant by, *we are all true men?*

[By the answer of Jacob's sons, "we are all true (i. e. peaceable) men, *sons of one man*," it is probable they understood Joseph to suppose them *spies* from *several* tribes, combining and ready to make a descent, as the Arab tribes hovering on the borders of Egypt often did, and now continue to do. The Egyptians were peculiarly jealous of foreigners, and this jealousy is common now among the Arabs and other Eastern nations.

"The Arabs," says Shaw, "take every stranger to be a spy, who comes to examine their country, because they are taught from their youth, that it is one day to come under the dominion of the Christians."]

21. To whom did they refer, by saying *one is not?* verse 13.

22. Did they intend to tell a falsehood?

23. How did Joseph say their words should be proved? verse 15.

24. Was the language used by him, *by the life of Pharaoh*, an oath?

25. How was it considered by Judah? Gen. xliii. 3. Compare 1 Cor. xv. 31; 1 Sam. xx. 3.

26. What did he first propose to his brethren? verse 16.

27. What did he say to them on the third day? verse 18.

28. How will the fear of God lead us to act?

29. What is said of the wicked? Rom. iii. 18.

30. What did he finally direct them to do? verses 19, 20.

31. What effect did Joseph's treatment have upon them? verse 21.

32. What does this teach us of the power of conscience?

33. Through what agency is sin often brought to our remembrance, and conscience awakened? Job xiii. 26.

34. Whenever any thing wrong is done us, what ought we to remember? Ecc. vii. 21, 22.

35. What did Reuben reproach them with as the cause of their distress? verse 22.

36. Will it not aggravate our punishment at the last day, to know that it was committed against repeated admonitions?

37. How did Joseph speak to them, and why? verse 23.

38. How was he affected? verse 24.

[His conduct represents the tender mercies of our God towards repenting sinners. Jer. xxxi. 20; Judg. x. 15, 16; Luke xv. 20.]

39. Why did he choose Simeon as the hostage? verse 24.

40. What did Joseph command to be done? v. 25.

41. Had they deserved this treatment from him?

42. What does the Apostle teach us, under like circumstances? Rom. xii. 21.

43. Joseph's brethren came for corn, and were supplied, and the money restored; how are we directed to come unto Christ? Is. lv. 1.

44. After they had departed, what discovery did they make? and what effect did it have upon them? verse 28.

45. When the events of Providence concerning us are surprising, what should we inquire?

46. What impression did their report have upon Jacob, their father? verses 35, 36.

47. What did Reuben propose to do? verse 37.

48. Had he any right over the lives of his children?

49. What was Jacob's decision? verse 38.

50. How old was he at this time?

The Fourth Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

[The preceding chapter closes with Judah's pathetic intercession for Benjamin: "Perhaps the annals of the whole world do not produce an instance of so heroic and disinterested affection in any mere man. Without exception, this may be considered as by far the most affecting speech that was ever recorded. Either the speakers and writers in this sacred volume excelled all other men in native genius and simple eloquence, or they were *divinely inspired*—for surely, no man ever spoke and wrote as they did."]

2. What was the effect of Judah's generous proposal upon Joseph? verse 1.

3. In what manner did Joseph declare himself unto his brothers? verse 3.

4. By what name had he been known in Egypt? Gen. xli. 45.

5. What was his first inquiry?

6. How were his brothers affected at his words?

7. With what words did he comfort them? v. 5.

8. What language does the Psalmist use in regard to this? Ps. cv. 17.

9. Did the fact that God had sent him, excuse their guilt in selling him?

10. What did Peter say to the men who condemned and crucified Jesus? Acts ii. 23.

11. Does not God often cause the evil that men do, to end in good?

12. What is meant by *caring?* verse 6.

13. Joseph showed in this a forgiving disposition; what does the wise man say of such conduct? Prov. xix. 11.

14. What has the Lord Jesus said of an unforgiving disposition? Matt. vi. 15.

15. What does Joseph again say to encourage them? verse 8.

16. Did he mean to say that they were not responsible?

17. How was he a *father to Pharaoh?*

[*Father* may have been the name of an *officer* in Egypt, such as *Prime Minister* among us. Calmet says that among the Phœnicians, Persians, Arabians, and Romans, the title of father was given to certain officers of state. In Judg. xvii. 10, Micah says to the Levite, "*Be unto me a father and a priest.*"]

18. What did Joseph bid his brethren do? verse 9.

19. What does his conduct towards his father teach children?

20. In what land did Joseph say his father should dwell? verse 10.

21. In what part of Egypt was the land of Goshen?

22. What was the character of the land? Gen. xlvii. 11.

23. Whom was Jacob to bring with him?

24. What did Joseph promise to do for his father? verse 11.

25. What is the duty of children to their parents in old age and in necessity?

26. What does the Apostle declare is showing piety at home? 1 Tim. v. 4.

27. What was our Lord's own conduct? Luke ii. 51.

28. What was one of His very last acts upon earth? John xix. 26, 27.

29. What assurance did Joseph give his brethren that it was he himself, who spoke to them? v. 12.

30. How did he behave to Benjamin and his other brothers? verses 14, 15.

31. Of what grace does Joseph here set us a beautiful example? Eph. iv. 32.

32. Whose spirit must change the heart, before we are ready to forgive injuries?

33. How did Pharaoh act towards Joseph and his relations? verses 17–20.

34. What provision did Joseph make for their journey? verse 21.

35. What presents did he give them besides? v. 22.

[This presenting of garments is still one of the modes of complimenting in the East. "Asiatic sovereigns," says Dr. A. Clarke, "keep in their wardrobes several hundred changes of raiment for presents to ambassadors, and persons of distinction."]

36. With what caution did Joseph dismiss his brothers? v. 24.

37. What charge has our Lord Jesus given us? 1 John iv. 7.

38. How did Jacob receive the news of Joseph's being yet alive? v. 26.

39. Why could he not believe it?

40. What is said of the disciples, when the Lord appeared to them after the resurrection? Luke xxiv. 41.

The Fifth Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. What did Joseph do, after his father's death? verse 1.

3. What promise had God made to Jacob? Gen. xlvi. 4.

4. How are believers taught to sorrow for their departed friends? 1 Thess. iv. 13, 14.

5. Why was Israel's body embalmed? verse 2.

6. How many days were occupied in embalming him? verse 3.

7. How long did the Egyptians mourn for him?

8. Why did they show this regard for the Patriarch?

9. What request did Joseph make of Pharaoh? verses 4, 5.

10. Where was the grave which his father had made for himself? Gen. xxiii. 17, 18.

11. Who went with Joseph to bury his father? verses 7–9.

[Of the funerals of the kings of Judah, no more is said than this—*They were buried with their fathers in the city of David;* that of the Patriarch Jacob is more largely described. It was a *stately funeral.* He was attended not only by his own family, but by the courtiers and all the great men of the kingdom, who, in token of their gratitude to Joseph, showed this respect to his father.—*Matthew Henry.*]

12. To what place did they first come? verse 10.

13. Which side of Jordan is meant by, *beyond Jordan?*

["Atad," says Jerome, "was situated between the Jordan and Jericho, two miles from the former and three from the latter place, where Bethogla was afterwards built."

Moses wrote his history on the *east side* of Jordan. In his five books, then, *beyond Jordan,* means *westward* of Jordan; in the rest of the Scriptures, it generally means *eastward.*]

14. They mourned here seven days for Jacob. What, in succeeding ages, was the time of public

mourning among the Jews? 1 Sam. xxxi. 13; Judith xvi. 24.

15. What did the Canaanites say of this mourning? verse 11.

16. Why were they called Egyptians?

17. Of what were Joseph's brothers now afraid? verse 15.

18. How are men naturally disposed to treat those who have injured them?

19. What different course does Christ teach us?

20. What reason did they urge why he should forgive them? verses 16, 17.

21. How did their words affect Joseph, and what did he say to comfort them? verses 17–19.

22. What question did he ask? verse 19.

23. May we avenge ourselves? Rom. xii. 19.

24. What use did he say God had made of their evil designs? verse 20.

25. Does not God often accomplish his purpose even by the sins of men?

26. Is sin on this account any less sinful, or a sinner less punishable?

27. How long did Joseph live? verse 22.

28. What generations did he live to see? v. 23.

29. What blessing is promised to the man that feareth the Lord? Ps. cxxviii. 6.

30. What prediction did Jacob make concerning Ephraim? Gen. xlviii. 19.

31. At the numbering of the children of Israel,

after leaving Egypt, how much more had Ephraim increased than Manasseh? Num. i. 33–36.

32. What did Joseph say to his brothers? v. 24.

33. What had God promised Abram concerning this? Gen. xv. 13–16.

34. How did Joseph know that God would visit them? Heb. xi. 22.

35. What promise did he require of them? v. 25.

36. How long after this was Joseph buried, and where? Josh. xxiv. 32.

37. May not the words of St. Stephen import that the other sons of Jacob were buried in Canaan? Acts vii. 15, 16.

[We do not read what became of the rest of his brethren, but Josephus says, they were all carried into the land of Canaan to be buried; for they had the same desire, in all likelihood, and gave the same charge concerning their bodies; to keep posterity in hope that God would certainly bring them thither. And so, St. Jerome saith, that he saw at Sychem the sepulchres of the twelve patriarchs.—*Bp. Patrick.*]

38. The kindest friends and most durable of our earthly comforts must die. Upon what should this teach us to place our hopes and affections?

The Sixth Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. Why is this book called *Exodus?*

3. How long a period does the history of this book embrace?

4. By *whom* and at *what time*, is it supposed to have been written?

5. *Where* was Moses born, *how* was he preserved, and *by whom* brought up?

6. How were the Hebrews treated by the Egyptians in his time?

7. Did Moses espouse the cause of the *Israelites* or of the Egyptians? Heb. xi. 24–26.

8. What was the occasion of his leaving Egypt? Ex. ii. 11–15; and how is it to be reconciled with Heb. xi. 27?

9. Where did he go, and what connection did he form? Ex. ii. 15–23.

10. From whom were the Midianites descended, and where was their land? Gen. xxv. 1, 2.

11. Who probably went with Moses and Aaron to the king? Ex. iii. 18.

12. What did they say to Pharaoh? verse 1.

13. What is meant by, *hold a feast* unto God?

14. Can you give a reason why they desired to go into the wilderness to sacrifice?

15. What was Pharaoh's answer? verse 2.

16. What did the Egyptians worship? [Nicholls' *Help to Reading the Bible*, p. 208.]

17. Was not their reply to Pharaoh in the very words God commanded Moses to use in delivering his message? Ex. iii. 18.

18. What reason did they give for desiring to offer sacrifice? verse 3.

19. How did Pharaoh treat their request, and what command did he give? verses 4–9.

20. Was the charge, that they were *idle*, just? Ex. i. 11.

21. How were bricks made in those days?

[The eastern bricks are often made of *clay* and *straw*, kneaded together, and then thoroughly dried in the sun. Thus *Philo* says, *straw is the bond by which the brick is held together*. *Shaw* says, the straw in the brick still preserves its original color, a proof they were not burned.—*Dr. A. Clarke.*]

22. How did Pharaoh characterize the message of God as delivered by Moses? verse 9.

23. What was the result of Pharaoh's unjust command? verses 12, 13.

24. What course did the Israelitish officers, who were beaten, take, and what was the result of their appeal to Pharaoh? verses 15–18.

25. He called their sacrifice a *pretence* to be idle—when judged unjustly by men, how may we console ourselves?

26. What is meant by, *in evil case?* verse 19.

27. How did they address Moses and Aaron? v. 21.

28. Was their conduct to them just?

29. To whom had this bondage of the Israelites been foretold? Gen. xv. 14.

30. For what purpose did God permit the Israelites to be thus oppressed? Ex. vi. 7; Deut. viii. 2.

31. What lesson does the Apostle teach us as to the chastenings of the Lord? Heb. xii. 6, 7, 11.

32. What did Moses do? verse 22.

33. What may be inferred from the expression, *Moses returned unto the Lord?*

34. What may we learn from this when embarrassed in duty?

35. Of what did Moses complain? verse 23.

36. Had not God told him more than once, that Pharaoh would not obey? Ex. iii. 19; iv. 21.

37. What then was his duty?

38. If our requests to God are answered at all, should we look to see them answered in the way we desire?

The Seventh Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. When Moses was sent to deliver Israel, who was appointed to assist him? Ex. iv. 14, 16.

3. How old were Moses and Aaron when they appeared before Pharaoh? Ex. vii. 7.

4. What was the first plague inflicted upon Egypt? Ex. vii. 14–24.

5. It is said that *the magicians did so with their enchantments*, can you mention the *names* of any of these magicians? 2 Tim. iii. 8.

6. What does the Apostle say of their folly?

7. How many plagues had God already sent upon Pharaoh and his people?

8. What had God threatened, when He foretold that Pharaoh's heart would be hardened? Ex. vii. 3.

9. For what purpose were these awful judgments inflicted? verse 2.

10. What did Moses and Aaron say to Pharaoh? verse 3.

11. What plague did they threaten, if he refused their demands? verses 4–6.

[*Behold*, denotes the speedy execution of a remarkable judgment.—*Bp. Patrick.*]

12. Can you give a description of locusts in eastern countries, showing the terrible nature of this judgment?

13. After Moses had delivered his message, what is said of him? verse 6.

14. What did Christ command His disciples to do, when rejected by those to whom they were sent?

15. What did Pharaoh's servants advise him? v. 7.

16. May not they have *feared the word of the Lord?* Ex. ix. 20.

17. To what did Pharaoh consent, when he had called back Moses and Aaron? verses 8, 11.

18. Upon what did Moses insist? verse 9.

19. What reason did he give for making so large a demand? verse 26.

20. What was finally the result of the contest? verse 11.

21. When Pharaoh was still rebellious and Moses stretched forth his rod again, what did the Lord bring upon the land? verse 13. See also Ps. cv. 34, 35.

22. Where do you find a lively description of the plague of locusts? Joel ii. 3–11.

[Of all animals, calamitous to mankind by destroying vegetation, the *migratory locust* seems to possess the most formidable powers of destruction. In Syria, Egypt, and almost all the South of Asia, they appear in desolating legions, devouring every green herb, and stripping the bark off every tree, so as to render the land, which was before as the garden of Eden, a desolate wilderness, as if it had been laid waste by fire. This locust is five or six inches long, and as thick as a man's finger. It has a large open mouth, and in its two jaws, four incisive teeth, which traverse each other like scissors, and so sharp and strong, that the Prophet, by a bold figure, terms them the *teeth of a great lion.* (Joel i. 6.) The swarms are said to have a leader, whose flight they observe, and whose motions they strictly regard. Scarce an adequate conception can be formed of their multitude. *Barrow* states that in South Africa, the whole surface of the ground, might literally be said to be covered with them for an area of 2,000 square miles.]

23. Pharaoh dismissed Moses and Aaron with disdain; what was his conduct now? verses 16, 17.

24. Was his contrition sincere?

25. Did he ask God to forgive his sins?

26. How will sinners who despise counsel and neglect reproof be treated? Prov. i. 25, 26.

27. What effect had this plague upon the heart of Pharaoh? verse 20.

28. Is the sin of Pharaoh to be charged upon God? Jas. i. 13, 14. [Nicholls' *Help to Reading the Bible*, p. 70.]

29. How did He *harden* Pharaoh's heart, by any *immediate* and *positive* influence?

30. Was Pharaoh under a *natural incapacity*, either of understanding or obeying the requirements of Heaven?

31. Was there any other difficulty in his way, than the enmity of his own heart, filled with pride and presumption, and a determined opposition of his will to the known commands of God?

32. What is this kind of heart or disposition called? Ezek. xxxvi. 26.

33. What is written in Prov. xxix. 1, of those who obstinately persist in hardening their hearts?

34. What did Moses again do at God's command, and what followed? verse 22.

35. How terrible was this darkness? verse 23.

36. What accompanied it? Ps. lxxviii. 49. See also Book of Wisdom, xvii. 5.

37. How long did it continue, and what was the condition of the children of Israel during the same time? verses 22, 23.

38. Does not the Lord still make a difference between him that feareth God and him that feareth Him not? Prov. iii. 33.

39. What does God threaten to the wicked? Job xviii. 5, 6.

40. What impression did this plague make upon Pharaoh? verse 24.

41. Why did Moses say they must take their cattle with them? verses 25, 26.

42. When Pharaoh's heart was still hardened, what did he say to Moses? verse 28.

43. When men drive God's Word from them, how does He answer them? Hos. iv. 17.

44. How was it with the Gadarenes, when they desired Christ to depart from their coasts? Luke viii. 37.

The Eighth Sunday after Trinity.

1. What was the last plague that was inflicted upon Egypt? Ex. xii. 29.

2. Had Pharaoh been forewarned of this? Ex. iv. 23.

3. In what respect was the destruction of all their first-born, a just punishment upon Pharaoh and the Egyptians?

4. How were the Israelites preserved?

5. When the Israelites left Egypt, what did they take with them?

6. When they left Succoth, what direction should they have travelled to proceed directly to Canaan?

7. What direction did they go, and what was the design of this? Ex. xiv. 2, 3.

8. For what purpose did God thus deal with Pharaoh and the Egyptians? Ex. xiv. 4, 17.

9. Where is the *First Lesson* for this Evening's Service?

10. What is the subject of the first part of the chapter?

[Bishop Lowth has remarked of this beautiful hymn, that it is the oldest poetical composition extant in the world.—There are verses in it so consonant to the Christian's feelings, and so completely in unison with the best affections of his heart, that he feels them almost more applicable to himself than he can imagine them ever to have been to the liberated Israelite; nay, that he cannot but acknowledge that they might well form the language of his lips, even amidst the chorus of eternity itself.—*Rev. Henry Blunt.*]

11. Where is this song referred to in the New Testament, and of what is it a type? Rev. xv. 2, 3.

12. What does the Psalmist say of the occasion of this song? Ps. cvi. 12.

13. Why do they praise God as their *father's God?* verse 2; Deut. iv. 37.

14. To what may allusion be made by the expression, *thou sentest forth Thy wrath?* verse 7; Ex. xiv. 24; Ps. lxxvii. 17, 18.

15. To what does the phrase, *the blast of Thy nostrils*, relate? verse 8; Ex. xiv. 21.

16. What is said to be the language of Pharaoh and the Egyptians in their pride and presumption? verse 9.

17. Is it not common for men to be most elated

with the hope of success, when on the brink of ruin?

["They sank as lead," signifies the suddenness of their destruction; for a talent of lead sinks in a moment.—*Bp. Patrick.*]

18. How is God praised in the 11th verse? See Ps. lxxxix. 6.

19. What attribute of God do the angels adore? Is. vi. 3; Rev. iv. 8.

20. In what sense is He a God *fearful in praises?* Ps. lxxxix. 7.

21. What is the deliverance of Israel acknowledged to be? verse 13.

22. What is meant by *thy holy habitation?*

23. Of what is this deliverance and guidance a foretaste to the believer?

24. What would be the effect of this exhibition of God's power upon the inhabitants of the land? verses 14–16.

25. Where do we have recorded a remembrance of this fear even forty years afterwards? Josh. ii. 8–11.

26. What place is meant by *the mountain of thine inheritance?* verse 17; Gen. xxii. 2.

[Moses seems to have foreseen, by the spirit of prophecy, that God would place His habitation upon Mount Zion;—which he understood, perhaps, from the sacrifice of Isaac on Mount Moriah.—*Bp. Patrick.*]

27. What did Miriam and the Jewish women do? verse 20.

28. Why is she called a prophetess? Num. xii. 2; Mic. vi. 4.

29. Why is she called the sister of Aaron, only?

30. What do you infer from the phrase, *Miriam answered them*, as to the manner of singing?

31. What was the practice in after times? Ez. iii. 11; Neh. xii. 24, 31, 38, 40.

[This justifies, or rather commends, our way of reading or chanting the Psalms, interchangeably by responses, which certainly, it appears by this place, is the most ancient way of all others; and is represented in Is. vi. 3, as practiced by the angels themselves, in their worship of the Divine Majesty.—*Bp. Patrick.*]

32. From the Red Sea, where did the Israelites journey? verse 22.

33. Where is the wilderness of Shur?

34. How far did they go into the wilderness?

35. What trial was brought upon them here? v. 23.

36. What did they do in their distress? verse 24.

37. How were the waters of Marah made sweet? verse 25.

38. Was the change made by any natural efficacy in the wood, or, because it was the appointed token of God's miraculous interposition?

39. What charge did God give them? verse 26.

40. Were not God's judgments on Egypt, while they were *mercies*, also *warnings* to awe them into obedience?

41. Where did they next encamp? verse 27.

42. Where was Elim?

43. To what does the number of wells and palm trees answer?

The Ninth Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. Have we any Sunday lesson appointed to be read from the book of Leviticus?

3. What is the design of that book?

4. Why is this book called Numbers?

5. When was the first, and when the second numbering of the people, as related in this book? Num. i., xxvi.

6. How much less was the whole amount, at the second numbering, than it had been thirty-eight years before?

7. Who alone were left of those included in the first enumeration? Num. xxvi. 64, 65.

8. How long after they came out of Egypt, did the transactions occur, that are recorded in this chapter?

9. How long a period does the history of this book embrace?

10. How far had the Israelites proceeded towards the promised land, at the commencement of this chapter?

11. Where were the plains of Moab, where they were now encamped? verse 1.

12. Which side of the Jordan was Jericho?

13. Who was Balak? verses 2, 4.

14. What was the effect of the approach of the Israelites upon Moab? verse 3.

15. From whom were the Moabites descended? Gen. xix. 37.

16. Had Balak any thing to fear from the Israelites? Deut. ii. 9.

17. Who were the allies of Moab, and from whom were they descended? Gen. xxv. 2.

18. What method did Balak adopt, to accomplish the destruction of the Israelites? verses 5–7.

19. Was Balaam a *true prophet* of Jehovah? 2 Pet. ii. 16; Jude 11; Josh. xiii. 22.

20. Where did he live, and which way was this from Moab? verse 5.

21. What is meant by *rewards of divination?* verse 7.

22. What character does St. Peter give Balaam?

23. What was the reply of Balaam to the messengers? verse 8.

24. How did the Lord answer him? verse 12.

25. What temptations did Balak offer a second time to Balaam, to induce him to curse Israel? verse 17.

26. What is the advice of the wise man? Prov. i. 10.

27. Was Balaam sincere in his resistance to the offered temptation? verses 18, 19.

28. God had said, "Thou shalt *not* go with them." What does Balaam himself say of the unchangeable character of God? Num. xxiii. 19.

29. What permission was given to Balaam? v. 20.

30. Does it appear that the men came to call him?

31. What did he do? verse 21.

32. God had given Balaam permission to go; why then was His anger kindled against him? verse 22. [Nicholls' *Help to Reading the Bible*, p. 96.]

[The Lord *permits* almost an infinity of actions, which He does not *approve*, (1 Kings xxii. 19–23; Job i. 12,) and He is very angry with those who avail themselves of His permission, to gratify their lusts. "They think evil, but God means it unto good." Nay, the motive of obedience may be so corrupt, that, while the action is approved, God may abhor the principle from which it sprang. Balaam seems to have had no attachment to Moab, or ill-will to Israel, except for filthy lucre's sake.—*Scott.*]

33. What happened to him in the way? vs. 22–30.

34. Who was probably this *Angel of the Lord?*

[From verses 32, 35, we may be satisfied that this was the Angel of the Covenant, the second person of the Trinity, visibly appearing on this occasion.]

35. How was Balaam rebuked for his cruelty?

36. What is the language of the Apostle Peter? 2 Pet. ii. 16.

37. What is the meaning of, *the Lord opened the eyes of Balaam?* verse 31.

38. What opens our eyes to sin?

39. For what did the Angel of the Lord rebuke him? verse 32.

40. What is said, in Scripture, of the treatment of animals? Prov. xii. 10.

41. How was Balaam's way perverse before God?

42. What would have been his fate, had not the ass turned from the Angel? verse 33.

43. What did Balaam confess? verse 34.

44. Was the Lord displeased at his going to Balak, or, at the bad intentions with which he went?

45. Will reformation of life be of any avail to us, without renovation of the heart?

46. What was Balaam still allowed to do, and upon what condition? verse 35.

47. How did Balak receive Balaam, and where did he take him? verses 37–41.

48. What were the high places of Baal? verse 41.

The Tenth Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. Why did not Balaam succeed in cursing Israel? Num. xxiii. 8.

3. What were the consequences of these attempts upon the Moabites themselves? Deut. xxiii. 3, 4.

4. What course did Balaam take, when he saw that it pleased the Lord to bless Israel? verse 1.

5. What are meant by *enchantments?*

6. Where was Balaam at this time? Num. xxiii. 28.

7. Where was the *wilderness,* where the Israelites lay encamped? Num. xxii. 1.

8. What is the meaning of *parable,* as here used? verse 3.

[A thing gravely spoken, and comprehending important matters in a few words, as in Job xxvii. 1.—*Horne.*]

9. Though the spirit of prophecy had fallen upon Balaam, what temper and disposition of mind does he still show? verses 3, 4.

10. In what spirit does St. Paul speak of *his* visions and revelations? 2 Cor. xii. 1.

11. What does Balaam admire in Jacob? verse 5.

12. In what manner were they directed to pitch their tents? Num. ii. 2.

13. What do the metaphors in the sixth verse represent?

[The *lign* or *wood* aloe is a very odoriferous tree growing in India and Arabia, and was burnt by the ancients as a perfume. So the cedar, which was one of the most goodly trees in those countries. By all these metaphors, Balaam sets forth the present and future prosperity of the Israelites, and their fame; which spread itself into all nations round about, and seems to be represented by the sweet odors here mentioned.—*Bp. Patrick.*]

14. What is meant by, *his seed shall be in many waters?* verse 7; Is. xxxii. 20.

15. Who was Agag, and when was this prophecy true of Israel? 1 Sam. xv. 8.

16. In whose reigns was the *kingdom* of Israel *greatly exalted?*

17. In whom will this prophecy have its full completion?

18. How does Balaam conclude his words? v. 9.

19. Who had used the same words of blessing? Gen. xxvii. 29.

20. How did Balaam's prophecy affect Balak? v. 10.

21. Of what was *smiting the hands together*, a token? Ezek. xxi. 17.

22. How did Balaam excuse the disappointment? verses 12, 13.

23. What is meant by *advertise?* verse 14.

24. Balaam, like Abraham, was permitted to see the day of Christ; can we also add, as in the case of the Patriarch, "that he saw it, and was glad?" [Blunt's *Ex. of Numbers*, p. 110.]

25. To whom does the prophecy refer? verse 17.

26. What does Christ call Himself? Rev. xxii. 16.

27. If the latter part of the verse refers primarily to David, when was it literally fulfilled? 2 Sam. viii. 2.

28. When did Edom and Seir become a possession of the Israelites? 2 Sam. viii. 14.

29. Where was Seir? Gen. xxxvi. 8.

30. Who is referred to in verse 19? Ps. lxxii. 8. See hymn 54.

31. Who executed this prophecy upon Amalek? verse 20; 1 Sam. xv. 3, 8.

32. Why was this doom pronounced upon them? Ex. xvii. 8–14.

33. Where were the coasts of Chittim? verse 24.

[The coasts or isles of Chittim, always, in Scripture, mean the regions of Europe bordering on the Mediterranean; especially the Greeks or Romans.]

34. What nation is referred to as Eber? [Nicholls' *Help to Reading the Bible*, p. 114.]

[*Asshur was afflicted*, when Alexander overthrew the Persian empire, which ruled over the Chaldeans and Assyrians; *Eber*, when the Romans, under Vespasian and Titus, desolated Judea and Jerusalem.]

35. What did Balaam do? verse 25.

36. What account have we of his death? Josh. xiii. 22.

37. What death did he desire to die? Num. xxiii. 10.

38. Is there any evidence that he endeavored to *live* the life of the righteous?

39. Wherein does the *death* of the righteous and the wicked differ? Prov. xiv. 32.

40. What lesson may *we* learn from the life and conduct of Balaam?

The Eleventh Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. Who wrote this book?

3. What is the meaning of *Deuteronomy?*

4. What reason was there for this *repetition* of the divine law?

5. Have we need for precepts to be thus repeated? Is. xxviii. 10.

6. What was the *king* to do with this book? Deut. xvii. 18–19.

7. What were the people to do with it? Deut. xxvii. 2, 3, 8.

8. When was the whole book to be publicly read? Deut. xxxi. 10–13.

[The sayings in this book were delivered by Moses to Israel, in the last month of his life. The whole book contains the history of but two months, (compare ch. i. 3, with Josh. iv. 19,) the latter of which was the thirty days of Israel's mourning for Moses. The last chapter could not have been written by Moses, as it recites his death and burial by the Lord, but was added by Joshua or Eleazar, or, as Bishop Patrick conjectures, by Samuel. It is an honorable circumstance to this portion of Scripture, that our Lord took all the texts from it, with which He baffled Satan's temptations. —Matt. iv. 4, 7, 10.]

9. For what purpose did Moses call upon Israel to *hear* the statutes and judgments of God? verse 1.

10. When we hear the Word of God, what is our duty?

11. What was the covenant God made with them in Horeb? verse 2; Ex. xix. 5; xxiv. 3, 7, 8.

[Horeb and Sinai are often spoken of indiscriminately, being different peaks of one and the same range of mountains. —Nicholls' *Help to Reading the Bible*, p. 107.]

12. What was the difference between this covenant and that made with their fathers, Abraham, Isaac, and Jacob? Gen. xvii. 9, 10.

[One was the covenant of circumcision, the other that of the ten commandments. One was personal, and related mainly to spiritual blessings—the other, national, and stated the terms of the possession of the promised land and other privileges.]

13. What part of those who were then at Horeb, were now *alive?* Num. xiv. 29, 30.

14. What is the meaning of *face to face?* verse 4.

15. Did the Lord appear to them in a *visible* shape? Deut. iv. 12.

16. Of whom was Moses, standing as a mediator between God and Israel, a type? verse 5.

17. In the preface to the ten commandments, how does God assert His right to give them law? verse 6.

18. How were these commandments written, and when were they delivered?

19. Which were written upon the first table, and what duty do they enjoin?

20. Which were contained in the second table, and what duty do they teach?

21. What sin against the first commandment are we most in danger of?

22. What is the worship of images called by St. Paul? Rom. i. 25.

[The use of images in the Church of Rome, at this day, is so plainly contrary to the letter of this command, that in their catechisms which they put into the hands of the people, they leave out this commandment, joining the reason of it to the first; and so the third commandment they call the second, the fourth the third, &c., only, to make up the number ten, they divide the tenth into two.—*Matthew Henry.*]

23. In what ways can we *take God's name in vain?* verse 11.

24. In what respect does the fourth commandment, here recited, differ from the command in Ex. xx? verse 15.

25. What reason is there given, why they should do no work on the Sabbath-day? Ex. xx. 11.

26. What new ground for the observance of this day is here given? verse 15.

[In Ex. xx. the reason annexed is taken from the creation of the world; here, from their deliverance out of Egypt, because that was typical of our redemption by Jesus Christ, in remembrance of which the Christian Sabbath was to be observed.—*Matthew Henry.*]

27. What is here added to the fifth commandment? verse 16.

28. What does the Apostle call this commandment? Eph. vi. 2.

29. In what manner were these words spoken to them by the Lord? verse 22.

30. What effect had it upon the people? verses 23–26; Ex. xx. 18.

31. What request did they make of Moses? v. 27.

32. How is God's anxious desire that they should keep His commands, here stated? verse 29.

33. Could God have expressed such a wish, if they had not been perfectly free agents?

34. To what several kinds of laws do the words, *commandments*, *statutes*, and *judgments*, apply? v. 31.

35. Moses was God's messenger to Israel; how does He now proclaim His will to us?

36. What is meant by the passage, *Ye shall not turn aside to the right hand or to the left?* verse 32. Deut. xxviii. 14.

37. What is promised them as a reward of obedience? verse 33.

38. *When* is a long life a great blessing?

The Twelfth Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. How many nations inhabited this land, when the promise was made to Abraham? Gen. xv. 19–21.

3. How many are here named, and what is said of them? verse 1.

4. Were not the Amorites alone, a *mightier* nation than Israel? Josh. x. 5.

5. What charge did he give them as regards these nations? verse 2.

[The Israelites were, in the hand of God, His instruments to inflict that chastisement for which the sins of these nations had so long and loudly called. If asked, why was this method preferred by a God of mercy, it would be quite sufficient to answer, "Shall not the Judge of all the earth do right?" But we may, perhaps, be permitted, without sinful presumption, to suggest, that love to His people formed as powerful a motive for the selecting of this method by the great Jehovah, as justice to His enemies. For what could tend so powerfully to impress upon the minds of the Israelites, the hatred of the Almighty to idolatry, and the certainty of its fearful punishment, as to be made themselves the executioners of God's vengeance?—*Rev. Henry Blunt.*]

6. Why were they forbidden to make marriages with these nations? verse 4.

[One of the Chaldee paraphrases adds here, as a reason of this command, *for he that marries with idolaters, does in effect marry with their idols.*]

7. Mention instances where Israel complied with the command to destroy their altars and images. 2 Chron. xxxi. 1; xxxiv. 3, 7.

8. What argument is used, why they should cleave to God alone? verse 6.

9. Why did the Lord choose them for a special people? verse 8.

10. When God declared His love first to Abraham and his posterity, what was his condition? Gen. xv. 1, 2.

11. Even two hundred years after, what was the number of his posterity? Gen. xlvi. 27.

12. What are they therefore exhorted to bear in remembrance? verses 9–11.

13. What great blessings are promised them, if obedient to his commands? verses 12–17.

14. Are these blessings promised to them as *individuals*, or as a *nation?*

15. What was the promise made to their fathers? verses 12, 13; Gen. xxii. 17.

16. If inclined to be discouraged at the difficulty of conquering Canaan, what are they called upon to remember? verses 18, 19.

17. How should we be encouraged to persevere in the path of duty, when beset with temptations?

18. What aid did God promise to render them? v. 20.

19. Where is this recorded as having been fulfilled? Josh. xxiv. 12.

20. What, besides, should inspire them with courage? verse 21.

21. How had God promised to guide them to the promised land? Ex. xxiii. 20.

22. Why were they not to consume these nations at once? verse 22; Ex. xxiii. 29.

23. How is the work of sanctification carried on in our hearts?

24. Did the Israelites obey the command to drive out the nations? Judg. ii. 1–3.

25. What remnant did God permit to remain, as a punishment for their disobedience? Judg. iii. 1–4.

26. Is sin ever totally destroyed in this world, even in the best of saints?

27. Should not this teach Christians more watchfulness and diligence?

28. What reason is given, why they should not retain the graven images, or the gold and silver on them? verse 25.

29. What was every thing that was idolatrous termed? verse 26.

30. Who do we read transgressed in taking that which was accursed? Josh. vii. 1, 20, 21.

31. How was he punished, and all his family with him? Josh. vii. 25, 26.

32. What does the wise man say of him that is *greedy of gain?* Prov. xv. 27.

33. In what does the sin of covetousness consist? Col. iii. 5.

The Thirteenth Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. At what time were these things spoken by Moses? Deut. i. 3.

3. When did they pass over Jordan? Josh. iv. 19.

4. How are the nations described, whose land they were to possess? verses 1, 2.

5. What account did the evil spies give of their cities? Num. xiii. 28.

6. Who were the Anakims, and where was their city? Josh. xv. 13.

7. By whom were they vanquished, and to what city did they flee? Josh. xi. 21, 22.

8. The representation made by the spies, was designed to drive them from God and discourage their hope in Him. What was Moses' design in thus speaking of the cities and their inhabitants? verse 3.

9. What is God called by the Apostle? Heb. xii. 29.

10. Against what are they cautioned, after God had cast out the nations before them? verse 4.

11. What were the true causes why God expelled the Canaanites, and gave their land to the Israelites? verse 5.

12. If we ever gain possession of the heavenly Canaan, to what alone must it be attributed? Tit. iii. 5.

13. What does God say concerning the Israelites? verse 6.

14. To destroy their opinion of their own righteousness, what does Moses call to their mind? verses 7, 8.

15. Mention some instances of their provoking God

to wrath in the wilderness. Ex. xv. 23; xvi. 2, 3; xvii. 2–4.

16. Were these the provocations of the generation to whom Moses was speaking, or of their fathers?

17. For what especial sin does God visit the iniquity of the fathers upon the children? Ex. xx. 5.

18. What was the sin they had committed in Horeb? verses 8, 16.

19. What did God then determine to do? vs. 8, 14.

20. How did Moses signify to the people that they had broken their covenant with God? verse 17.

21. Through whom was their pardon obtained? verse 18.

22. How is this spoken of in Ps. cvi. 23?

23. Who now intercedeth for us?

24. In what language did God disown His people when provoked by their rebellious deeds? verse 12.

25. For whom, also, did Moses pray? verse 20.

26. What sin had he committed?

[Aaron was destined, by divine appointment, for the great office of the priesthood, when he yielded to this sin.]

27. What does the Apostle say of every high priest taken from among men? Heb. v. 1–4.

28. What did Moses do with the golden calf? v. 21.

29. What brook is here referred to? Ex. xvii. 6.

30. Moses cast the dust into the brook; what further is related? Ex. xxxii. 20.

[By mixing this powder with their drink, Moses signified, that the curse they had thereby brought upon themselves,

would mingle itself with all their enjoyments, and embitter them. The backslider in heart shall be filled with his own ways; shall drink as he brews. These were, indeed, waters of Marah.—*Henry.*]

31. What rebellion is referred to as that at Kadesh-Barnea? Num. xiii. 2, 32.

32. What reasons did he urge with God, why He should forgive the sins of His people? verses 26–28.

33. What distinction would you make in the different forms of sin named in verse 27?

[The word *stubbornness* seems to relate to their very evil disposition of mind; their *wickedness*, to all their undutiful murmurings; and their *sin*, to their idolatry, which is often called in Scripture peculiarly by the name of *sin*.—*Bp. Patrick.*]

The Fourteenth Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. By whom was this chapter probably written?

3. At whose command, and for what purpose did Moses go up unto Mount Nebo? Deut. xxxii. 49, 50.

[*Abarim* is supposed to be a ridge of mountains; *Nebo*, the highest mountain in that ridge, and *Pisgah*, the summit of that mountain.—*Scott.*]

4. What did God show him from thence? verse 1.

5. Canaan was about 160 miles in length, and 50 to 60 miles in width; could Moses have seen all this land with the natural eye?

6. What may we hence infer from the words, *the Lord showed him?*

7. To what tribes had the land of Gilead been already given, and upon what condition? Num. xxxii. 29, 33.

8. Had the rest of the land been allotted?

9. What did the Lord say to Moses? verse 4.

10. Why did he not permit him to go over into the promised land? Num. xx. 10, 12.

11. In what did Moses' transgression consist? Ps. cvi. 33.

12. Where did Moses die? verse 5.

13. What is meant by *according to the word of the Lord?*

14. What honorable name is awarded him?

15. How are we addressed by the church at our baptism?

16. What is implied in this, and what obligation rests upon all who have been baptized?

17. In what language does the Apostle sum up the character of Moses? Heb. xi. 24–27.

18. By whom was he buried? verse 6.

19. What was the contest about his body? Jude 9.

[Many think that the contest between Michael the archangel and the devil, was about the burial of Moses; the devil opposing it, that he might furnish occasion to the Jews to commit idolatry.]

20. Why was the place of his sepulchre concealed?

21. Has he ever been seen since that time? by whom, and on what occasion? Matt. xvii. 3.

22. At what age did he die? verse 7.

23. What is said of his physical condition?

[Great pains are evidently taken, by mentioning the physical state of Moses, to show us that this was not in the course of nature, but of God's providential government, and in fulfilment of a justly merited sentence.—*Rev. Henry Blunt.*]

24. Who was Moses' successor, and how are his qualifications for the office described? verse 9.

25. How had he been set apart for the office?

26. Was this customary among the Jews, in consecrating men to office? Num. viii. 10.

[Moses brought Israel to the borders of Canaan, and then died and left them, to signify that the law made nothing perfect. It brings men into the wilderness of conviction, but not into the Canaan of rest and settled peace. It is an honor reserved for Joshua (our Lord Jesus, of whom Joshua was a type,) to do that for us, which the law could not do, in that it was weak through the flesh. Through him we enter into rest,—the spiritual rest of conscience, and eternal rest in heaven.—*Matthew Henry.*]

27. What is said of Moses? verse 10.

28. What had God promised Israel by Moses? Deut. xviii. 15.

29. Was there any prophet like unto Moses, under the Old Testament dispensation?

30. To whom, then, must this promise refer?

31. If we neglect Him who speaketh to us from heaven, of what may we be assured? Deut. xviii. 19.

32. In what was Moses pre-eminent over other prophets? verse 10.

33. What is meant by his speaking to God *face to face?*

34. Wherein did our blessed Saviour transcend Moses? John i. 18.

35. How long a period of history is contained in the Pentateuch, which ends with this chapter?

The Fifteenth Sunday after Trinity.

1. What are the *stated times* of ordination, according to the *twentieth Canon* of the Church.

["Agreeably to the practice of the primitive Church, the stated times of ordination shall be on the Sundays following the Ember-weeks."—*Canon* 20.

N. B.—If the *Ember-days* happen at this time, see the questions in the Lesson for the Fourth Sunday in Advent.]

2. Where is the *First Lesson* for this Evening's Service?

3. Who wrote the substance of this book?

4. How long a period of history is contained in it?

5. How long time had elapsed between the death of Moses and the events recorded in this chapter?

6. Who succeeded Moses in the government of Israel? Deut. xxxiv. 9.

7. Did any other besides Joshua (of those that were numbered on coming out of Egypt) enter the promised land? Num. xiv. 30.

8. What did Joshua do? verse 1.

9. Can you give any account of the different persons concerned in the government of the Israelites?

10. Where was Shechem?

11. *They presented themselves before God.* Must not, then, the tabernacle have been brought there from Shiloh?

12. In whose name does Joshua speak? verse 2.

13. Did Abraham, as well as his ancestors, serve other gods before he was called to the worship of the true God?

14. What does the Apostle call God's justification of Abraham? Rom. iv. 4, 5.

15. From what country did God lead him?

16. What river is meant by *the flood?*

17. What does Joshua recount to the children of Israel? verses 3–14.

18. In what manner did they pass over Jordan? verse 14; Josh. iii. 14–17.

19. How was Jericho destroyed? Josh. vi.

20. What did Joshua exhort the people to do in gratitude for all these mercies? verse 14.

21. What sort of fear ought we to have? 1 John iv. 18.

22. What is summed up as the whole duty of man? Eccl. xii. 13.

23. How were they to serve God? verse 14.

24. What sort of worship does God require of us? John iv. 23, 24.

25. Is it not implied, in verse 14, that they still worshipped idols?

26. What account have we of the burial of idolatrous images, perhaps in this very place? Gen. xxxv. 4.

27. What choice does Joshua call upon the people to make? verse 15.

28. What does he declare to be his own resolution?

29. If resolved to serve God, should we hesitate in our duty, though we may be singular in it?

30. How did the people answer him? verse 16.

31. What reasons did they give for their decision? verses 17, 18.

32. To confirm them in their good resolutions, what does he set before them? verses 19, 20.

33. Does he mean by saying, *ye cannot serve the Lord*, to signify the impossibility of serving Him?

34. What assurance does our Saviour give to induce us to serve Him? Matt. xi. 30.

35. Lest we should grow remiss and careless, what has He also told us of the difficulties of the way? Matt. vii. 13, 14.

36. How does Joshua bind them to the choice they had made? verse 25.

37. When had they before entered into such a covenant? Ex. xxiv. 3, 4; Josh. viii. 31, 32.

38. Where did he write this covenant? verse 26.

39. Where was this book kept? Deut. xxxi. 24–26.

40. What monument of this solemn covenant was made? verse 27.

41. What was the age of Joshua when he died, and where was he buried? verses 29, 30.

42. What was the conduct of Israel during his time? verse 31.

43. What is said of the bones of Joseph? verse 32.

44. In obedience to what command was this done?

45. How long before this had Joseph died?

46. By whom were the last five verses of this chapter probably written?

The Sixteenth Sunday after Trinity.

[N. B.—If the *Ember-days* happen at this time, see the questions in the Lesson for the Fourth Sunday in Advent.]

1. Where is the *First Lesson* for this Evening's Service?

2. By whom is this book supposed to have been written?

3. How long a period of history is contained in it?

[About 300 years, embracing the history of the commonwealth of Israel, under the Judges from Othniel to Eli. The chronology of this period is very intricate, and many computations have been made, to bring it to agree with the Apostle's account, Acts xiii. 20. If the years of the Judges

till Samuel are reckoned, they are 339—thus, Othniel 40, Ehud 80, Barak 40, Gideon 40, Abimelech 3, Tola 23, Jair 22, Jephthah 6, Ibzan 7, Elon 10, Abdon 8, Samson 20, Eli 40; add the years of the oppressors *distinct* from the Judges, being just 111, makes exactly the number 450 mentioned by the Apostle.]

4. How were the Judges appointed? Judg. ii. 16.

5. Did they belong to any particular tribe?

6. Who was the *first*, and who the *last* Judge in Israel?

7. How long were they under the government of Judges?

8. What was the *moral condition* of Israel during the life of Joshua? Judg. ii. 7.

9. What was the character of the next generation? Judg. ii. 10.

10. Who were Deborah and Barak? Judg. iv. 4–6.

11. What is intended by saying *she was a prophetess?*

[Such a one as Miriam, endued with Divine gifts of wisdom to instruct, direct, and govern others. For she was not only instructed with the knowledge of divine things, but was also excited by the Holy Spirit, to declare the will of God to the people.—*Bp. Patrick.*]

12. By whom was this song composed, and what did it commemorate?

13. In what manner was it probably sung?

[Kennicott supposes it was sung in dialogue by Deborah and Barak; Patrick supposes, by all the elders with them, with a chorus. We rather conceive it to have been sung

by choristers of the tribe of Levi, divided into two bands, personating Deborah and Barak, and uniting to form a chorus in certain parts.— *Williams.*]

14. For what does she excite the people to give thanks unto God? verse 2.

15. Why does she call upon the kings and princes to give ear? verse 3.

16. What exhortation does the Psalmist give to kings? Ps. ii. 10–12.

17. What is expressed by the poetical phrases in verses 4 and 5? Num. xxi. 21–26.

[Most interpreters refer this to the giving of the law on Sinai, but there are obvious and substantial reasons to understand the passages in respect to God's appearance on behalf of Israel, on the present occasion. It is the majestic and sublime description of Jehovah, advancing in clouds, and tempest, and storms, to the help of his people.—*Robinson's Bib. Rep.*]

18. Who was Shamgar? verse 6; Judg. iii. 31.

19. Under whose oppression was Israel in the state here described? Judg. iv. 2, 3.

20. What had brought all this misery upon them? verse 8.

21. Whom does she especially call upon to rehearse the righteous acts of the Lord? verses 10, 11.

22. In what language does Deborah arouse herself to celebrate the wonderful works of God? verse 12.

[NOTE.—He that will set the hearts of other men on fire with the love of Christ, must himself burn with love.— *Hooker.*]

23. What reason does she give for this praise and triumph? verse 13.

24. Which of the tribes are mentioned as not assisting in this victory? verses 16, 17.

25. Why is no mention made of Judah or Simeon?

26. Where was this battle fought, and to what tribes did the cities here mentioned belong? v. 19; Josh. xvii. 11.

27. In what supernatural manner were the Israelites also assisted? verses 20, 21.

28. What is meant by Meroz, and why was this curse denounced upon it? verse 23.

29. Who is referred to as the *Angel of the Lord?* Josh. v. 13–15.

30. How does Deborah conclude her triumphant song? verses 24–30.

[NOTE.—The Roman Catholics claim that the language of the angel Gabriel to Mary, "Blessed art thou among women," authorizes the especial reverence they pay to the Virgin Mary; why is it not as necessary to bestow the same honor upon Jael, to whom similar language is addressed in verse 24?]

31. With what prayer does she conclude all? v. 31.

32. What is meant by comparing those who love the Lord, to the *sun going forth in his might?*

33. How long did the land have rest?

The Seventeenth Sunday after Trinity.

[N. B.—If the *Ember-days* happen at this time, see the questions in the Lesson for the Fourth Sunday in Advent.]

1. Where is the *First Lesson* for this Evening's Service?

2. Who was Samuel?

3. Who was the author of the two books which bear his name? 1 Chron. xxix. 29.

4. Who preceded him in the administration of public affairs?

5. Who were his parents?

6. How long did he judge Israel?

7. When did he appoint his sons to that office? 1 Sam. viii. 1.

8. What was their character, and why did they fail to imitate his integrity? 1 Sam. viii. 3.

9. What is written in 1 Tim. vi. 9, 10?

10. Why did the people desire to have a king? 1 Sam. viii. 4, 5, 20.

11. Samuel was directed to comply with their desires; does God in anger sometimes give us our desire? Ps. cvi. 15; Hos. xiii. 11.

12. Is there any greater evidence of the divine displeasure than when He permits the sinner to have his own way? John xiii. 27; Ps. lxxxi. 11, 12.

13. Did God rule over Israel in the same peculiar manner when they had kings, as when they had judges?

14. Was the desire to have a king in itself unlawful? Deut. xvii. 14, 15.

15. Wherein was their desire defective? 1 Sam. viii. 7.

16. In whose reign did the facts in this chapter occur?

17. With whom were the Israelites at war, and how were the two armies situated? verses 1–3.

18. Who came out from the camp of the Philistines? verse 4.

19. Where was Gath?

20. From what race was Goliath descended? Deut. ii. 11; Josh. xi. 22.

21. What was his height?

[Reckoning a cubit 21 inches, and a span half a cubit, his height was 11 feet 4 inches.—*Bp. Cumberland.*]

22. What did his coat of mail weigh?

[According to Bishop Cumberland's tables, calling a shekel half an ounce avoirdupois, his coat of mail weighed 156 lbs. 4 oz.]

23. What challenge did he offer to the armies of Israel? verses 8–10.

24. What effect had it on Saul, and all Israel? v. 11.

25. What had caused the failure in Saul's courage? 1 Sam. xvi. 14.

26. Whose son was David, and how had he just before been employed by Saul?

27. What event is related of him in the preceding chapter?

28. What brought him to the camp? vs. 17, 18.

29. What took place upon David's arrival, and while he was talking to his brothers? verse 23.

30. What had Saul promised to the man that would fight Goliath? verse 25.

31. What is meant by making his father's house free in Israel? Ezra vii. 24.

32. What offer did David make to Saul? v. 32.

33. What objection did Saul make? verse 33.

34. How did David prove his ability to fight with the Philistine? verses 34–37.

35. To whom did he attribute his success on this occasion?

36. What weapons did he choose? verse 40.

37. Who were famous for their skill in using the sling? Judg. xx. 15, 16.

38. How did Goliath treat his adversary, and what boast did he make? verses 42–44.

39. What did Goliath trust in for victory? v. 45.

40. In what did David trust?

41. What does the Prophet Jeremiah say of the man who trusts only in men? Jer. xvii. 5, 6.

42. What does he say of the man who trusts in God? Jer. xvii. 7, 8.

43. How did David and Goliath meet, and what was the result? verses 48, 49.

44. How did he kill Goliath? verse 51.

45. What was afterwards done with this sword? chap. xxi. 9.

46. What became of the Philistines?

47. How far did the Israelites pursue them? v. 52.

48. What became of the head of Goliath?

The Eighteenth Sunday after Trinity.

[N. B.—If the *Ember-days* happen at this time, see the questions in the Lesson for the Fourth Sunday in Advent.]

1. Where is the *First Lesson* for this Evening's Service?

2. Of whose reign is this book the history?

3. Who anointed him, and whom did he succeed to the throne of Israel?

4. What immediately followed this anointing? 1 Sam. xvi. 13.

5. How long after this, was it that David came to the throne?

6. What had happened to Absalom, that caused the mourning of his father? verse 1.

7. In what was he engaged when slain?

8. What effect had the news of David's grief on the people? verses 2, 3.

9. What reason had they to fear David? chap. xviii. 5.

10. How did Joab reprove David? verses 5, 6.

11. What did he advise him to do? verse 7.

12. What did he say would happen if he did not?

13. Why did David *sit in the gate*, and what custom is referred to by the expression? verse 8.

14. Who are meant here by the *people*, and who by *Israel?*

15. When and how did the distinction between Judah and Israel begin to be made? chap. ii. 4; v. 5.

16. For what were all the people among the tribes of Israel at strife? verses 9, 10.

17. Why did David wait till publicly invited to the government?

18. What offer did he make to Amasa? verse 13.

19. To what result did this lead? chap. xx. 10.

20. By whom was David recalled to the kingdom? verses 14, 15.

21. Who hastened to meet him? verse 16.

22. What offence had Shimei committed? chap. xvi. 5, 6.

23. Why did he not punish him at that time? verse 22.

24. When did he order him to be punished, and how was it done? 1 Kings ii. 8, 36–46.

25. What is the Christian's rule of forgiveness? Matt. xviii. 21, 22.

26. What reason had Ziba to fear David? verses 24–27.

27. What did Mephibosheth's neglect of his apparel show? verse 24.

28. What was David's decision between him and Ziba? verse 29.

29. What was the Mosaic law for punishing false witnesses? Deut. xix. 18, 19.

30. Who else met David to conduct him over Jordan? verse 31.

31. What was his age? verse 32.

32. What was considered a great age in those days? Ps. xc. 10.

33. Upon what occasion had he been kind to David? chap. xvii. 27–29.

34. What invitation did David extend to him? verse 33.

35. How did he decline it? verses 34–36.

[NOTE.—When the saints shall be called to inherit the kingdom, in consideration of what they have done for Christ in this world, they will be amazed at the disproportion between the service and the recompense; (Matt. xxv. 37,) *Lord, when saw we Thee hungry and fed Thee?—Matthew Henry.*]

36. To whom did he desire David to transfer his kindness? verse 37.

37. What proof is there that David performed this promise to Barzillai? 1 Kings ii. 7.

38. Where does he seem to have placed Chimham, the son of Barzillai? Jer. xli. 17.

39. How did David show his affection for Barzillai when parting from him? verse 39.

40. What is meant by David *blessing* him?

41. What complaint did the men of Israel bring against the men of Judah? verse 41.

42. How many men were in the tribe of Judah about this time? chap. xxiv. 9.

43. How many men were in the rest of Israel?

44. Was the claim of Judah, that they had more *right* in David than all Israel, just?

45. What was the result afterwards of this quarrel? See chap. xx.

The Nineteenth Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. Who was Solomon?

3. In what year of his reign did he begin to build the Temple? 2 Chron. iii. 2.

4. How long was he in building it? 1 Kings vi. 37, 38.

5. Where was it built?

6. When it was finished, what did Solomon cause to be brought into it? 1 Kings viii. 1, 4.

7. What was in the Ark? chap. viii. 9; Heb. ix. 4.

8. How are these two accounts reconciled?

[The preposition in the Hebrew is to be rendered, not *in which*, but *by which*. And, indeed, it is never said in the Old Testament, that the pot of manna was laid up in the ark, but "before the Lord, and before the testimony," (Ex. xvi. 33, 34,) and the same is said of Aaron's rod, (Numb. xvii. 4,) which signifies no more than putting them by the Ark.—*Bp. Patrick.*]

9. How long after the temple was finished did the dedication take place? chap. vi. 38; viii. 2.

10. Was the Ark restored to the Temple after the Babylonian captivity?

11. If not, how could the Prophet say that the glory of the second Temple should be greater than that of the former? Hag. ii. 9.

12. After speaking of the building of the Temple, what did Solomon do? verse 22.

13. Where did he stand, and what was his posture? 2 Chron. vi. 13.

14. In praising God, what does he especially commemorate? verses 23, 24.

15. How had the Lord kept his *covenant and mercy* with David and Solomon? verses 15, 16.

16. What did he pray for as to the kingdom? v. 25.

17. Upon what condition was this promise made to David?

18. Did the kings of Judah or the people keep this condition?

19. For what object did he speak of the incapacity of the temple to contain God? verse 27.

20. What is meant when God is said to be in a temple, or in a place of worship, or in the heart?

21. What appears to have been Solomon's meaning, from verses 28–30? 2 Chron. vii. 14–16.

22. What promise did Christ give to His disciples? Matt. xviii. 20.

23. How were the pious Jews accustomed to direct

their prayers even after the temple was destroyed? Dan. vi. 10.

24. In difficult civil or criminal matters what does he pray might be done? verses 31, 32.

25. Whence did the corruption of swearing by the temple and altar probably arise? Matt. xxiii. 16, 18.

26. On what condition only did he expect God would remove their judgments and afflictions? verses 33, 35, 47, 48.

27. What may we learn from this as necessary, if we would have our prayers answered?

28. Was this to be a place of prayer for the Jews only? verses 41, 43.

29. What did our Saviour say of the Temple? Mark xi. 17.

30. What is the language of St. Peter? Acts x. 35.

31. When was the concluding part of Solomon's prayer evidently answered? verse 50; Ps. cvi. 46; Ezra ix. 9.

32. What argument did he use for Divine compassion? verses 51, 53.

33. After this prayer, what did Solomon do? verses 54, 55.

34. In what way did he desire that the Lord would be with them? verses 58, 59.

35. Through whose intercession are our prayers now continually before God?

36. What does verse 58 teach us, as to our own

inability to do good works before the preventing grace of Christ puts into our hearts good desires? [See Article X; also, the Collect for Easter Sunday.]

37. What was his great object in this prayer? verse 60.

38. Why should we desire the glory of God more than our own happiness?

39. If such answers to prayer are expected, what must be done? verse 61.

40. What is the great confidence of Christians that their prayers will not be forgotten? Rom. viii. 26, 27, 34.

41. How did the Lord show that He accepted Solomon's sacrifice and prayer? 2 Chron. vii. 1.

The Twentieth Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. The last Lesson related to transactions during the reign of Solomon. What befell his kingdom soon after his death?

3. By what names were these kingdoms afterwards called?

4. Over which of these was Ahab king?

5. What was his character? 1 Kings xvi. 30–33.

6. Did this kingdom ever have a pious king?

7. How long, and under how many kings each, did Judah and Israel continue? [Nicholls' *Help to Reading the Bible*, p. 237.]

8. What judgment had God sent upon Ahab and Israel for their sins?

9. In what year of the famine was this, and how long did it continue? verse 1; James v. 17.

10. Who was Elijah, and what is he called in the New Testament? Luke iv. 25.

11. What did God direct him to do?

12. What was the character of Obadiah? verse 3.

13. How had he shown this? verse 4.

14. Who was Jezebel? 1 Kings xvi. 30, 31.

15. What had Obadiah and Ahab done in the extremity of the famine? verses 5, 6.

16. What charge did Ahab bring against Elijah when he met him? verse 17.

17. How did Ahab know any thing about Elijah? 1 Kings xvii. 1.

18. What was Elijah's answer, and how did he claim that Ahab was the *troubler* of Israel? verse 18.

[They trouble the nation, who break the laws of God, not they that defend them.—*Bp. Patrick.*]

19. How were Christ's Apostles misrepresented? Acts xvi. 19, 20; xvii. 6, 7.

20. What order did he give Ahab? verse 19.

21. Where was Mt. Carmel? Josh. xix. 24–26.

22. Who are meant by the *prophets of the groves?* verse 19.

23. How does the Prophet reprove the people when assembled? verse 21.

24. What did he mean by *halting between two opinions?*

25. What did Christ say of such as hesitate about repentance and believing in Him? Matt. vi. 24; xii. 30.

26. How will He treat all such? Rev. iii. 15, 16.

27. What then did Elijah say? verse 22.

28. Were all the people idolaters except him? 1 Kings xix. 18.

29. What proposition did he make to them? verse 23, 24.

30. What was the result of the trial made by the prophets of Baal? verse 26.

31. What did Elijah mean by the mocking language he used? verse 27. [Nicholls' *Help to Reading the Bible*, p. 72.]

32. How long did they continue to call upon Baal? verse 29.

33. What did Elijah then do? verses 30–35.

34. Why did he cause so much water to be poured on the sacrifice and on the wood?

35. When all was prepared, what did he do? v. 36.

36. What was the time of offering the evening sacrifice, and why did he choose that time?

37. Why did he desire his prayer to be answered? verse 37.

38. How was his prayer answered? verse 38.

39. What was done to make the miracle still more conspicuous?

[The fire consumed the *stones of the altar*, and the very *dust*, perhaps to intimate that for the future they ought to demolish all their altars on their high places, and for their constant sacrifices make use of that at Jerusalem only.]

40. What was the effect on the people? verse 39.

41. How were the prophets of Baal punished? verse 40.

42. Does it appear that the prophets of the groves were there, and also punished?

43. How were they afterwards the means of Ahab's destruction? 1 Kings xxii. 6, 29, 34.

44. What took place after this? verses 42, 45.

45. Why did the Lord send rain now? Jas. v. 18.

46. What should we learn from Elijah's perseverance as to our duty in prayer?

The Twenty-first Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. Who was king of Judah at this time?

3. What was his character?

4. How long before this had the ten tribes been carried into captivity? 2 Kings xviii. 9–13.

[The kingdom of Israel came to an end B. C. 731, having continued as a separate kingdom 254 years, under 19 kings, all of whom were idolaters. The kingdom of Judah con-

tinued 388 years, under 20 kings of the line of David, of whom Asa, Jehoshaphat, Jothan, Hezekiah, and Josiah were pious, and Manasseh a penitent.]

5. Where is the history in this chapter elsewhere recorded? Is. xxxvii.

6. What was now the condition of Jerusalem? chap. xviii.

7. Why did God allow Sennacherib to attack Judah? Is. x. 5, 6.

8. Did Sennacherib mean to act as the instrument of God's punishment? Is. x. 7.

9. Did God intend then to destroy Judah? Is. x. 24, 25.

10. What message had the king of Assyria sent to Hezekiah? chap. xviii. 28–35.

11. What did Hezekiah do? verses 1, 2.

12. Why did he send for him? verse 4.

13. What answer did Isaiah return? verses 6, 7.

14. What is meant by *sending a blast upon him?* See verse 35.

15. What rumor alarmed the Assyrian king? verse 9.

16. Was this the Ethiopia in Africa beyond Egypt, or in Arabia?

17. What message did he afterwards send to Hezekiah? verses 10–14.

18. Had Hezekiah's conduct been such before, as to lead Sennacherib to hope to frighten him into submission? chap. xviii. 14.

19. What did Hezekiah do with the letter? v. 14.

20. What did he signify by this action?

21. How are the oppressed encouraged to cry unto God? Ex. xxii. 23.

22. What was the language of his prayer? verses 15–19.

23. What is meant by *dwelling between the cherubim?*

24. What reason did he give why God should deliver them? verse 19.

25. What gracious answer did God send by the prophet Isaiah? verses 20–22.

26. What are intended by the expressions *daughter of Zion*, and *daughter of Jerusalem?* verse 21.

[These words comprehended the whole city. For, by "the daughter of Zion" he means the people that inhabited the upper part of the city, where the king's palace stood; and by "the daughter of Jerusalem," the people of the lower part of the city, and all that was not comprehended under the name of Zion.—*Bp. Patrick.*]

27. What is meant by *hath shaken her head at thee?* Ps. xxii. 7.

28. How are the proud boastings of the king of Assyria described? verses 23, 24.

29. What are God's words in answer to such empty boasts? verses 25–29.

30. To whom is verse 29 spoken?

31. Why were they to let the land rest that year? Lev. xxv. 3, 4.

32. Was this a *sign* of the truth of the prophecy, or, rather of God's favor to them afterwards?

33. What does this remnant that escaped, typify? Rom. ix. 27, 28.

34. What is said of the king of Assyria and his siege of Jerusalem? verses 32, 33.

35. For what reason does God undertake to defend the city? verse 34.

36. For whose sake are all the deliverances of the Church wrought?

37. What took place that very night? verse 35.

38. How many of the Assyrians were smitten?

39. How may they have been destroyed by the angel? 2 Sam. xxiv. 15, 16.

40. What Prophet plainly predicted this miraculous deliverance of the kingdom of Judah? Hos. i. 7.

[Some think Ps. lxxvi. was penned on this occasion, where we read that *the stout-hearted were spoiled and slept their sleep*, verse 5.]

41. What may be inferred from the expression *he departed and went and returned?* verse 36.

42. What became of Sennacherib? verse 37.

The Twenty-second Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

[Daniel, like Isaiah, was of the tribe of Judah, and prob-

ably of the royal family. He was carried to Babylon in the 4th year of Jehoiakim, king of Judah, B. C. 606, and probably about the 18th year of his age. He must needs have lived to a great age, it being near 70 years from the date of his first prophecy (ii. 1,) to that of his last (x. 1,) in the 3d year of Cyrus, at which time he was about 90 years of age.]

2. What prophecy was fulfilled in the captivity of Daniel and his companions? Is. xxxix. 7.

3. Where and when did Daniel prophesy?

4. The later Jews do not reckon Daniel among the Prophets. What is the testimony of our Saviour on this point? Matt. xxiv. 15.

5. By what name was he called? chap. i. 7.

6. To what books had he recourse for information respecting the captivity? chap. ix. 2.

7. What was his character for piety and wisdom? Ezek. xiv. 14 : xxviii. 3.

8. Who was Belshazzar? verse 1.

9. What remarkable history is recorded of him in the 5th chapter, and who succeeded him in the kingdom?

10. What is represented by the *great sea* agitated by the *four winds?* verse 2.

11. What is denoted by the *four beasts?* vs. 3, 17.

[The prophetic dream of Nebuchadnezzar and the vision of the four beasts, equally predict, that from the era of the Babylonian monarchy to the commencement of the millennium, there should be *four* and no more than *four* empires, universal so far as the Church is concerned.—*Faber.*

These monarchies are represented to Daniel under the

shape of fierce and wild beasts, as being the greatest supporters of idolatry and tyranny in the world.—*Patrick.*]

12. What monarchy is intended by the *lion?* v. 4.

13. When were *the wings thereof plucked?*

14. What is meant by the expression *a man's heart was given to it?*

15. Of what empire is the *second beast* an emblem? verse 5.

[The three ribs between his teeth are explained by the Bishop of Coventry and Litchfield, in the vindication of his defence of Christianity, to be Babylon, Lydia, and Egypt, which the Persians conquered and grievously oppressed.]

16. To what empire is the *leopard* to be applied? verse 6. [Nicholls' *Help*, pp. 33, 34.]

17. What fact in regard to that empire is referred to by the *four heads* of the beast? chap. viii. 21, 22.

18. What is denoted by the *fourth beast* and the *ten horns?* verses 7, 23, 24.

19. What power is referred to by *another little horn?* verses 8, 25.

20. Of what, as seen by the Prophet in vision, may the verses 9 to 15 be a description?

21. Who is the *Ancient of Days?* verse 9.

22. How is he described in the New Testament as *coming to judgment?* 2 Thess. i. 7, 8; 2 Pet. iii. 10.

23. With what retinue? Heb. xii. 22.

24. Who is meant by *Son of Man?* Matt. xxvi. 64; John v. 27.

25. What power was given unto him? verse 14.

26. When will the universality of Christ's kingdom be strikingly displayed? Rom. xiv. 10–12.

27. What effect had the vision upon Daniel? v. 15.

28. Who was the *one that stood by*, of whom Daniel inquired? verse 16.

29. In what respect is this description of the horn that made war against the saints true of the papal power? verse 21; Rev. xiii. 7; xvii. 5, 6.

30. Are the saints also to sit in judgment with Christ? verse 22; Rev. xx. 4; 1 Cor. vi. 2, 3.

31. When will the saints possess the kingdom? verse 22; 2 Tim. ii. 11, 12; Rev. ii. 26.

32. How does the papal power speak great words against the Most High, and think to change times and laws? verse 25; Rev. xiii. 5, 6; 2 Thess. ii. 4.

[The style of "His Holiness,"—"Our Lord God, the Pope,"—"Another God on earth," and the claim of infallibility, and of a power to dispense with God's laws, to forgive sins and to sell admission into heaven, to say nothing of the recent monstrous dogma, of the immaculate conception of the Virgin Mary—may serve as specimens of the great words this Power has spoken.]

33. How long should the dominion remain with this power? verse 25.

34. What is this prophetical measure of time called in Rev. xi. 2, 3? [See, also, Nicholls' *Help*, p. 85.]

[Mr. Faber argues that the power of the little horn (the Bishop of Rome) was comparatively harmless, till, by the decree of Phocas, he was constituted "universal Bishop and Supreme Head of the Church," A. D. 606. And that the

1260 years, (prophetical days being taken for years,) are to be dated from this time. From the obscurity, however, of prophecy previous to its fulfilment, we are cautioned not confidently to assign the date of future events; but, probably, at the end of 1260 years from A. D. 606, the glorious events predicted will begin to receive a remarkable accomplishment.—*Scott.*]

35. When this last monarchy is destroyed, what should take place? 1 Cor. xv. 24; Rev. xi. 15.

The Twenty-third Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. Who wrote the book of Proverbs?

3. Have we any more of the writings of Solomon besides this book?

[Some think he wrote Canticles when very young, Proverbs in the midst of his days, and Ecclesiastes when old. In the title of his Song, he only writes himself, "*Solomon;*" in that of Proverbs, "*the son of David, king of Israel;*" in that of Ecclesiastes, "*son of David, king in Jerusalem.*"—*Henry.*]

4. Are any of his writings lost? 1 Kings iv. 29–34.

5. By whom were some of the chapters of this book collected? chap. xxv. 1.

6. What proof have we in the New Testament, that our Lord and His Apostles considered this book as a part of the oracles of God? Compare chap. iii.

11, 12, with Heb. xii. 5, 6; iii. 34, with Jas. iv. 6, and 1 Pet. v. 5.

7. What is the meaning of *proverb?*

8. Was not this method of conveying instruction very ancient? 1 Sam. xxiv. 13.

9. What was the intention of writing this book? chap. i. 2–4.

10. Were all the chapters of this book written by Solomon?

[The use of Chaldean words in the 31st chapter, and in no other part of the book, affords a cogent argument that it was written by another hand, and probably at a later period.—*Scott.*]

11. What rule does Solomon lay down as the foundation of all his instructions? chap. i. 7.

12. How is it proper that he should call the holy precepts he delivers, *my words* and *my commandments?* verse 1; 1 Tim. i. 11; 2 Tim. ii. 8.

13. Is there any distinction intended between *wisdom*, *knowledge*, and *understanding?* verses 2, 3.

14. How are we here taught to get wisdom? vs. 3, 4.

15. What success are we promised in the use of these means? verse 5.

16. What is meant by *fear of the Lord and knowledge of God?* 1 Chron. xxviii. 9.

[These are concise scriptural terms for the whole of religion.]

17. What does Solomon elsewhere describe as the whole duty of man? Eccl. xii. 13.

18. From whom alone cometh wisdom? verse 6; Job xxviii. 20, 23.

19. In what manner is this gift bestowed? Jas. i. 5.

20. How does God now give to men *knowledge* and *understanding?* verse 6; 2 Tim. iii. 15, 16.

21. Who alone are thus favored? verse 7.

22. The old version adds to the 7th verse, in the margin, "he hideth the salvation of the righteous." What does the Apostle say of all true Christians? Col. iii. 3.

23. What is the meaning of the 8th verse? Ps. xxxvii. 23, 24.

24. By what rules may we try ourselves, whether we have true wisdom or not? verses 10, 11.

25. How are the words of wisdom esteemed by those who have them? Job xxiii. 12; Jer. xv. 16.

26. From what will they especially preserve us? verse 12.

27. How are those described as walking, who wander from the paths of uprightness? verse 13.

28. How will those be punished, who walk in crooked ways? verse 15; Ps. cxxv. 5.

29. What other effect will the sincere love of wisdom produce? verse 20.

30. What is promised to those who *walk in the way of good men?* Jer. vi. 16; Matt. xi. 29.

31. What is promised to the upright in this life? verse 21; Ps. xxxvii. 3.

32. What similar promise did God make to the pious Israelites? Deut. xi. 8, 9.

33. What woe is threatened against the wicked? verse 22; Job xviii. 17.

The Twenty-fourth Sunday after Trinity.

1. Where is the *First Lesson* for this Evening's Service?

2. It has been much disputed, whether wisdom here signifies the attribute by which God makes known His will, or refers to our Lord. What is Christ called in Luke xi. 49?

[In the New Testament, Christ is called the Person by whom all things were created, (John i. 1–3,) and who made known the Divine will to the Prophets, (1 Pet. i. 11.) So, in this chapter, Wisdom is spoken of as one whom the "Lord possessed in the beginning of his way," (verse 22;) "one brought up with him," (verse 30;) showing that if Solomon intended only the praise of wisdom as an attribute of God, yet the Spirit of God carried him to such expressions as could refer to no other than the Son of God.]

3. How is wisdom (or the will of God revealed for our salvation) so represented that none may have the excuse of ignorance or error? verses 1–3.

[So Jesus stood and cried, John vii. 37. The curses and blessings were read aloud, Deut. xxvii. 14.]

4. How did Christ proclaim His doctrines? John xviii. 20.

5. What commission did He give His Apostles and ministers? Mark xvi. 15.

6. Have we, then, any excuse if we neglect Him that speaketh to us from heaven?

7. Who are meant by *sons of men?* verse 4.

8. When do the simple understand wisdom? verse 5.

9. Why should the exhortation *to hear*, be heeded? verse 6; Is. lv. 3.

10. Could the language of verses 7 and 8 be used without presumption by any but Christ, the Truth Himself, or holy men inspired by Him?

11. To whom are the words of wisdom plain? verse 9.

12. If unintelligible to any, for what reason is it? 2 Cor. iv. 3, 4.

13. How is the way of religion described by the Prophet Isaiah? Is. xxxv. 8. [See, also, Hos. vi. 3.]

14. Are they right who deny the Scriptures to the people under the pretence that they cannot understand them?

15. What are we taught in verses 10, 11?

[True wisdom is such an inestimable jewel, that the most precious pearls are trash to it; nor can our boundless fancies present any thing to our wishes, that is worthy to come in competition with it.—*Bp. Patrick.*]

16. What does divine wisdom give men? v. 12.

17. The ingenuity by which men find out curious inventions is the gift of God; but is the meaning

here, that it is so by means of the Holy Scriptures? Ex. xxxi. 1–6; Is. xxviii. 24–26.

18. What does the fear of God teach men? v. 13.

19. What attribute is given to wisdom? verse 14.

20. To whom is this applied by Isaiah? Is. ix. 6.

21. What is promised to those that love God? verse 17.

22. Why are men taught to seek God in their youth? verse 17; Eccl. xii. 1.

23. Of whom must the verses 22 to 31 be spoken? John i. 1–4.

24. What attributes are here given to Christ?

25. How is His agency with the Father, in the creation of the world, asserted in the New Testament? Eph. iii. 9; Heb. i. 2.

26. When was the Son of God ordained for our salvation? 1 Pet. i. 20.

27. How has the Saviour shown that *His delights are with the sons of men?* verse 31.

28. Of what are those sure, who heed the words of wisdom? verses 34, 35.

29. What is said of those who reject the counsel of God? Luke vii. 30.

30. How is the conduct of all who wilfully sin against God described? verse 36; Hos. xiii. 9.

The Twenty-fifth Sunday after Trinity.

1. How many Sundays after Trinity are there this year?

2. How many Sundays after the Epiphany have there been?

3. How shall we know when we come to the last Sunday after Trinity? [See Rules for finding Advent Sunday.]

4. If this were the last Sunday after Trinity, where would you find the Collect, Epistle, and Gospel?

5. If there be another, where do you find the Collect, Epistle, and Gospel for the same?

6. Where is the *First Lesson* for this Evening's Service?

7. What is a sure sign that we love knowledge? verse 1.

8. What is meant by a *good man?* verse 2.

9. Shall we not be judged of our Heavenly Father, very much by our conduct one to another?

10. Will prosperity which is raised by sin, flourish? verse 3; chap. i. 32.

11. What is the difference between the thoughts and words of the righteous and wicked? verses 5, 6.

12. What is the meaning of the 9th verse?

[Bishop Patrick explains it thus: "He is far happier who makes no show in the world, but hath a competent estate,

than he who appears in great splendor and pomp abroad, but wants bread to eat when he is at home."

The old translation gives a different sense: "He that is despised and is his own servant, is better than he that boasteth himself and wanteth bread."]

13. What contrast is made between the conduct of the righteous and the wicked in the 10th verse?

14. What was the Mosaic law in regard to the treatment of beasts? Deut. xxv. 4.

[There is implanted in man's nature a noble and excellent affection of pity and compassion, called here *mercy;* which extends itself even unto brute creatures, that are by divine ordination subject to his command. The mind, that looks upon itself as a nobler portion of the universe, is kindly affected towards inferior creatures.—*Lord Bacon.*

So Grotius observes: "It is very laudable to exercise kindness towards brute creatures, that we may keep ourselves the more remote from all manner of cruelty towards men."]

15. How is the last part of verse 10 illustrated in the life of Christ? Luke xxiii. 22.

16. To what are we encouraged in the 11th verse?

17. How is the wicked snared by the transgression of his lips? verse 13.

18 How was this strikingly illustrated in the history of Daniel? Dan. vi. 24.

19. How are men quickened to every good word and work? verse 14.

20. What is the Gospel rule of God's justice? Rom. ii. 6.

21. What keeps the foolish man from being wise? verse 15.

22. What is denounced against him who is wise in his own conceit? Is. v. 21.

23. What is said of a false witness? verses 17, 18.

24. How is the sin of lying condemned? vs. 19, 22.

25. What remarkable instances have we of the immediate punishment of this sin? 2 Kings v.; Acts v.

26. What does St. James say of the tongue? Jas. iii. 8.

27. What gracious assurance is here given to the just? verse 21; Ps. xci. 10.

28. How does Solomon, in another place, explain the truth of the proverb in the 23d verse? Eccl. x. 3.

29. Mention an instance illustrating the 24th verse? 1 Kings xi. 28.

30. How is heaviness in the heart of man removed? verse 25.

31. What is especially the design of the Gospel? Matt. xi. 28.

The Twenty-sixth Sunday after Trinity.

1. If there is another Sunday in this year before Advent, what Collect, Epistle, and Gospel are to be used for this day?

2. Where is the *First Lesson* for this Evening's Service?

3. How may we know that a man is governed in his actions by the fear of the Lord? verse 2.

4. When is a man perverse in his ways?

5. How are the words of the wicked foolish man described? verse 3.

6. What does the Psalmist say of such, and of the punishment that shall follow? Ps. lxiv. 3, 8.

7. On the contrary, from what do the lips of the wise preserve them?

8. What is taught in the 4th verse?

9. Who is meant by the *scorner?* verse 6.

10. What is the reason why such men *seek wisdom and find it not?*

[Very appropriate here are the words of Lord Bacon: "He that comes to seek after knowledge, with a mind to scorn and censure, shall be sure to find matter enough for his humor, but none for his instruction."]

11. Was not Herod denied, when he sought a miracle of our Saviour, because he was a scorner? Luke xxiii. 8, 9.

12. What does St. Paul say of the Jews, who were looking for the Messiah and yet rejecting Christ? Acts xiii. 41.

13. Is not the knowledge of God easy to be obtained by whoever diligently seeks it? Matt. xi. 25; Jas. i. 5.

14. In what does Christian prudence consist? v. 8; Deut. iv. 6; Job xxviii. 28.

15. How do fools make a mock at sin? verse 9; Jer. viii. 6.

16. What is the meaning of verse 10? [See 1 Cor. ii. 11.]

17. How is the condition of the wicked and the upright contrasted, even in this world's goods? v. 11; Matt. vii. 24–27.

18. In what manner is the folly of following our own ways reproved? verse 12.

19. What is the safe course to pursue? Ps. xxxvii. 3–6.

20. What is taught, in verse 13, of the close alliance between joy and sorrow? [See, also, Ps. cxxvi. 5.]

21. In the midst of sinful joy and pleasure, what should we remember? Eccl. xi. 9.

22. Who possesses joy that is abiding? John xvi. 22.

23. What is the fate of the backslider? verse 14; Luke xi. 26.

24. In what may the good man rejoice and *be satisfied from himself?* Gal. vi. 4.

25. What is the danger of yielding to sudden anger? verse 17.

26. Repeat the advice of St. James. Jas. i. 19.

27. How are the wicked often forced to acknowledge the excellency of God's people? verse 19; Rev. iii. 9.

28. How is the way of the world towards the poor and the rich described? verse 20.

29. How does God measure the conduct of men towards their poor neighbors? verse 21.

30. What blessing is promised to those who consider the poor? Ps. xli. 1; cxii. 9.

31. What to those who devise good? verse 22; Is. xxxii. 8.

32. How will talk without work result? verse 23.

33. What advantage has the wise man, with riches, over the wicked man? verse 24.

34. How are we encouraged to live in the fear of God? verses 26, 27.

35. What honor does God put upon the poor? verse 31; ch. xxii. 2.

36. In what have the righteous hope, and what is the ground of it? verse 32; Job xix. 25–27.

37. What is the source of prosperity to nations as well as individuals? verse 34.

38. What nation, peculiarly favored of God, offers a remarkable instance of this?

The Twenty-seventh Sunday after Trinity.

1. How shall we know when we come to the last Sunday after Trinity? [See Rules for finding Advent Sunday.]

2. Where is the Collect, Epistle, and Gospel for the Sunday next before Advent?

3. Where is the *First Lesson* for this Evening's Service?

4. What great truth is taught in the first verse?

[The literal rendering of this verse is: "To man, the disposings of the heart; and from Jehovah, the answer of the tongue." That is, *man purposes; God disposes.*—"It was a curse that was prepared in Balaam's heart, but the answer of the tongue was a blessing."]

5. How alone can we have our thoughts established? verse 3.

6. In what sense has God made the wicked for the day of evil? verse 4.

[Bishop Patrick applies *the day of evil*, not to the punishment which God inflicts upon the wicked for their sins, but which He orders them to inflict upon others, when their iniquities are ripe for His vengeance. In this sense, the words, says he, "were remarkably fulfilled in the destruction of Jerusalem by the Roman soldiers, whom our Saviour used to punish His crucifiers."]

7. Can sinners, through any device of their own, escape punishment? verse 5.

8. What is the language of the Prophet? Is. xlv. 9.

9. How is the 6th verse explained by Daniel's advice to Nebuchadnezzar? Dan. iv. 27.

10. Through whom, by the mercy and truth of God, are our sins purged?

11. What is the best way to make even our enemies at peace with us? verse 7.

12. Is this to be understood as universally true? [Nicholls' *Help to Reading the Bible*, p. 266.]

13. Though we may plan and devise, of what may we be sure in the end? verse 9.

14. What should this teach us to say? Jas. iv. 15.

15. If to appease the wrath of a temporal prince is so desirable, should we not be much more concerned to obtain the favor of the King of Kings? verses 14, 15.

16. How is heavenly wisdom compared with worldly wealth? verse 16.

17. By what parable does our Saviour illustrate this truth?

18. What is the sure way for the upright, and what will he gain by keeping this way? verse 17.

19. What does Job call wisdom and understanding? Job xxviii. 28.

20. Give some illustrations from Scripture of the truth in verse 18. Dan. iv. 30, 31; Acts xii. 21–23; 1 Kings xx. 3, 32.

21. Why is it better to be poor and humble than rich and proud? verse 19.

22. How is trust in God encouraged? verse 20.

23. What contrast is made between the understanding of the wise, and the learning of the foolish or wicked man? verse 22.

24. To what does Solomon refer by *pleasant words*, as taught him by his father David? verse 24; Ps. xix. 7–10.

25. What lesson may we learn from verse 26? ch. ix. 12.

26. How are those reproved, who labor to hunt up evil and sow strife among chief friends? vs. 27, 28.

[The Popish interpreter, Maldonate, (who, it is said, was one of the most learned and judicious among them), interprets this as if the meaning were. *he digs a pit for himself, and the words he speaks are the cause of his punishment, as if he were burnt*, and says: "This is apparent by the example of the Spanish Inquisition, whereby he that speaks any thing rashly against the faith is *deservedly* delivered to the fire, *which I wish were done everywhere.*" Thus, in the most literal sense, this Jesuit's lips are as a burning fire; in which he would have us not only singed, but devoured, in pursuance of this maxim of Solomon.—*Bp. Patrick.*]

27. When is the hoary head a crown of glory? verse 31.

28. If found in the way of wickedness, what does Isaiah say of it? Is. lxv. 20.

29. What advantage have those who are slow to anger? verse 32.

30. Is it true that any thing comes to pass by chance? verse 33.

THE END.

917996

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building

9-10

Form 410